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Calvinist Contact

A Reformed Weekly

MAY 1, 1992/47th year of publication/No. 2305

Thinkbit:

Pride is the only disease that makes everyone sick except the person who has it.

Anonymous.

Smedes tells 'how to sing "Amazing Grace" without feeling like a wretch'

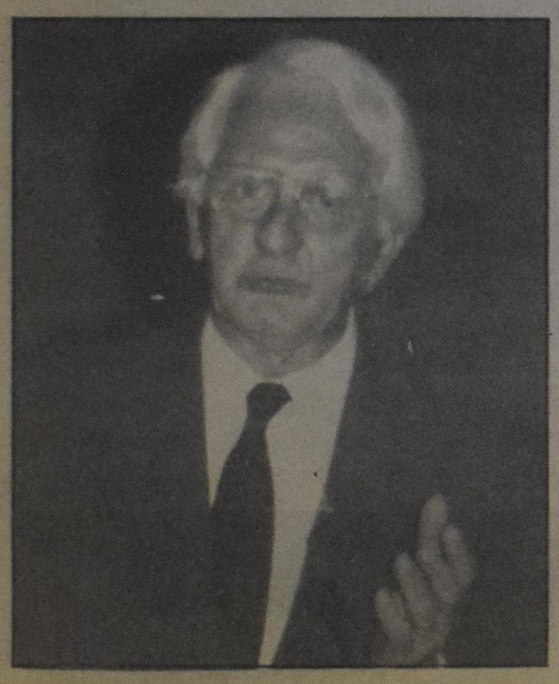


Photo: C.C. Files

Lewis Smedes

Nandy Heule

ANCASTER, Ont. — The Prodigal son in Luke 15 may not have *deserved* his dad's party, "but he was certainly *worth* it," said theologian Lewis Smedes last Tuesday. God's amazing grace is for wretches who are also wonderful creatures, Smedes told about 100 pastors, some of their spouses, and other guests at Redeemer College.

Smedes, 70, is professor at Fuller Theological Seminary's graduate school of psychology and an author of popular books on Christian ethics, including *Mere Morality, A Pretty Good Person* and *Sex for Christians.*

His newest book, on shame and grace, published by Harper and Row, is scheduled to appear in January 1993.

Smedes said a Christian can feel healthy shame — remorse about a lack of gratitude, integrity or love — but many believers feel overwhelmed by *unhealthy* shame, a deep sense of unworthiness as a human being.

In the past 10 years psychologists have pinpointed "shame" as one of the driving emotional forces in people's lives in a culture that mandates us to "feel good, make good, and look good."

The stick of judgment

But "everything I needed to know about shame I learned in catechism," joked Smedes, who started his career as a Christian Reformed pastor in New Jersey. Christian churches often feed feelings of unworthiness, presenting God's grace as a "carrot on the stick of judgment," he said.

Churches too frequently kick their parishioners who already feel very down before sliding into the pew on Sundays. Christians don't need to be told that they are "totally depraved," as many believers "walk under a black umbrella of shame" to begin with, asserted Smedes.

Instead, pastors and churches should affirm that "Jesus needed to die for us and we were worth dying for," said Smedes, clutching his microphone and

See **GRACE** -- p. 2 ...

Nigeria moving toward civilian government

Photo: C.C. Files

Nigeria's future will be shared by those who earn their living by herding, farming or fishing (75 per cent) and those who work in cities such as Lagos.

Bill Fledderus and Marian Van Til

LAGOS, Nigeria — Africa's most populous country is experiencing a climate of uncertainty and hope. Presidential elections are scheduled for December, and Nigeria's military leaders are finally preparing to hand over power to a civilian government.

Nigeria has between 85 and 120 million people in an area the size of British Columbia. Religiously, it is reported to be evenly split between Muslims in the north and Christians along the more urbanized south coast, including roughly 600,000 who worship in churches affiliated with the Christian Reformed Church in Nigeria (CRCN) and thousands more in the CRC among the Tiv.

For 22 of the 32 years since its independence from Great Britain in 1960, Nigeria has been under various forms of military rule. Now however, the government appears to be easing its centralized control over some areas.

The area of religious education is a case in point.

Seized schools now returned

Education in Nigeria fully recognizes the need to incorporate religious teachings into the curriculum. By law, Nigerian children are to receive either Muslim or Christian religious instruction in elementary school, depending on their parents' beliefs.

In 1975, Nigeria's federal leader General Yakuba Gowan ordered that the secular government assume control of all primary and secondary schools in a bid to ensure uniform educational standards and teacher salaries.

Since than, a group of Catholics and other Christians led by Archbishop Anthony Olubunmi Okogie has urged the government to return their schools. Okogie has argued that the government takeover led to a quick decline in educational and moral standards.

The lobbying appears to have paid off, for in late February Lagos state in southern Nigeria returned seven secondary schools to religious organizations. State governor Michael Otedola had promised the return during his last election campaign, and the promise has now been kept.

And the federal government is now allowing private individuals and groups to set up their own secondary schools, according to Abe Vreeke, the new regional director of Christian Reformed World Missions in Nigeria.

Members of several Christian Reformed congregations built their own secondary schools in the past, says Vreeke. They too were seized in 1975 and returned recently, but because the churches were not in a position to financially support the schools without government help, many of them petered out.

See **RELIGIOUS** -- p. 2...

People for Sunday Association to continue political advocacy in spite of pressure from Revenue Canada

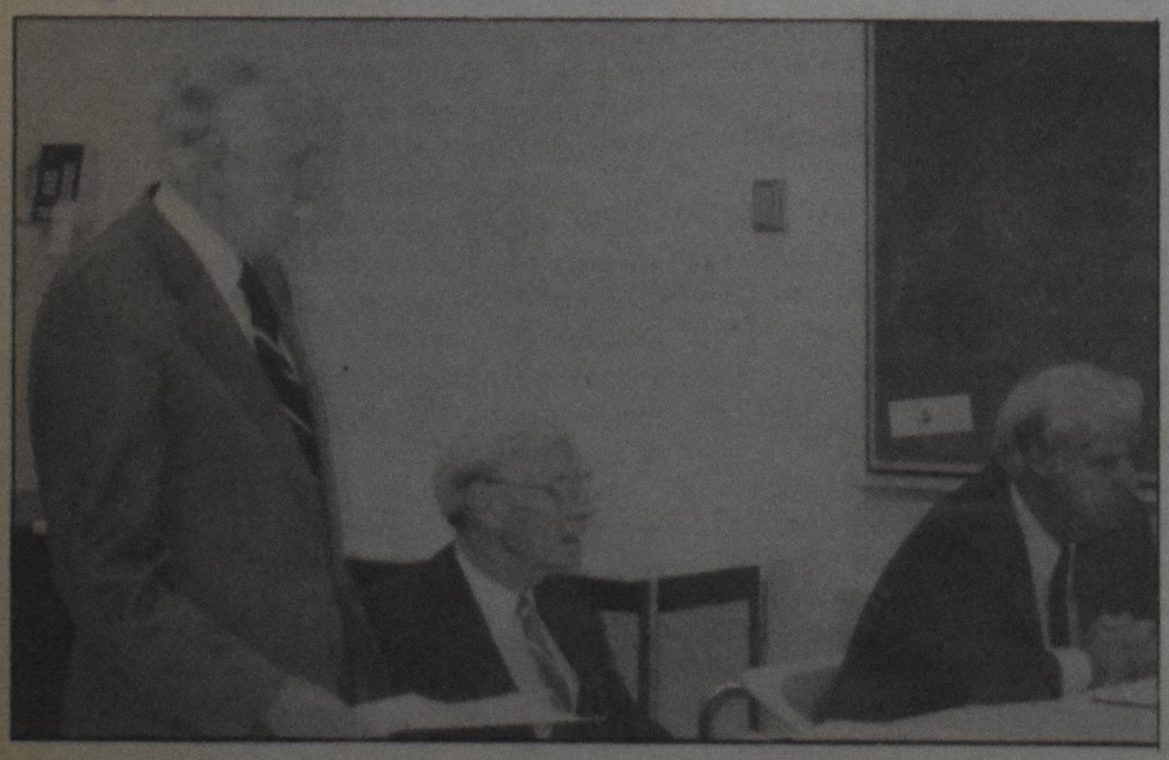


Photo: Robert VanderVennen

Chairperson Thomas Rooke and executive director Les Kingdon lead discussion on a motion presented by treasurer Tom Ross at the People for Sunday's 104th annual meeting.

Robert VanderVennen

MISSISSAUGA, Ont. — Although Revenue Canada has ruled that the People for Sunday Association of Canada (PSA) will no longer qualify as a charitable organization if it continues its overt political advocacy, its members decided at the organization's 104th annual meeting to continue to press politicians for a "common pause day" so as many people as possible can "enjoy spiritual, physical, moral and cultural renewal."

It was not an easy decision because the Revenue Canada action means that churches may not donate to an organization that is not listed as charitable, and PSA will no longer be able to give tax receipts to individual donors.

But "political" advocacy of a non-

See **SUNDAY** -- p. 2 ...

In this issue:

God looks at the heart, not outward appearances. . . . . p. 10

Some people don't like the demands faith requires. . . . . p. 11

A variety of news from Alberta. . . . . p. 20

News

Grace banishes shame, pastors told

...Continued from p. 1
standing at the edge of the black stage in the large auditorium. "Going to church should not mean that one is going to be ashamed some more."

Churches should never turn into "graceless communities" which divide members into first and second class citizens. Too often only those Christians who live up to their church's tradition, rules and taboos become "acceptable." All others are made to feel ashamed, Smedes contended.

The author mesmerized his audience for over an hour with deeply personal accounts of his own family's struggles with shame, while sharing his insights on what psychologists have dubbed the current "epidemic of shame."

Insult to human dignity

Smedes said people who feel unworthy can express that lack of self-worth in many different ways:

* Feeling like a bad person because one has done a bad thing;

* Feeling a need to fix all the wrongs in the world; an inability to trust that God has the whole world in his hands;

* Feeling that one doesn't deserve anything, including well-deserved compliments;

* Being addicted to endless approval from others;

* Being a "compulsive comparer," constantly evaluating one's own self-worth in light of a friend's successes. Such feelings "are an insult to human dignity," Smedes explained.

In Reformed churches feelings of shame are explained and justified by a tradition that tells believers that they are wretched sinners and "totally depraved." But deep down, Reformed Christians feel ambivalent about this message — after all, "Nobody who knows that he's totally depraved can be all bad," quipped Smedes. "Feeling rotten about oneself isn't the same as feeling humble before God."

Smedes concluded that the church should bring the grace of God into people's lives while pardoning sin and healing shame. Smedes, a member of Arcadia Christian Reformed Church in Arcadia, California, delivered his speech as the keynote speaker during the 10th Annual Ministers' Conference which generally attracts Christian Reformed pastors and their spouses from southern Ontario. The one-day retreat also included a performance by the Redeemer College Concert Choir, organ works performed by Christiaan Teeuwsen and Melanie Beck, and a mime presentation.

Sunday association at crossroads

...Continued from p. 1
commercial Sunday has been its reason for existence for all these years, for most of which it was known as the Lord's Day Alliance.

Voice for others

PSA today is an alliance of churches, labour unions and retail owners associations. None of these want to work or have their employees be required to work on Sunday or another day if their religion prescribes a day other than Sunday for worship.

The Christian Reformed Church has contributed about $5,500 to PSA for each of the past two years, about as much as all other churches combined. Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada is a member of the board. PSA, a national organization which functions mostly in Ontario, spent $63,000 in 1991.

In recent months PSA has been represented at public hearings in cities throughout the province, where merchants are applying for exemptions from the new Ontario law forbidding stores from being open on Sunday, reported Les Kingdon, who has been executive director of PSA for 25 years.

A crucial time

Along with the option of forging ahead, which it chose upon a motion presented by treasurer Tom Ross, PSA also looked at possible court action to overturn Revenue Canada's ruling, at refraining from further advocacy to save its tax status, and at simply closing shop.

PSA feels it is at a crossroads with the Revenue Canada action, with Kingdon about to retire and with fears among the membership that Ontario may decide to permit wide open shopping on Sunday. Although a phone call of encouragement was received the morning of the meeting from PSA's counterpart in London, England, there was a feeling of gloom with an undercurrent that PSA may not experience many more annual meetings.

Religious-ethnic violence in Nigeria

...Continued from p. 1
Vreeke, his wife and their four children are moving back to Nigeria in July, where they have already spent 15 of the last 23 years.

"I'm starting to doubt that there are as many Muslims as Christians in Nigeria," says Vreeke. "I think the Christian population has become the larger one."

"Islamic dominance is only a veneer in certain areas, a way for controlling Islamic tribes such as the Hausa and the Fulani to show their authority. The common people of those areas are often animist [pagan] or only nominally Muslim and would like to get out from under the control of Islam," he says.

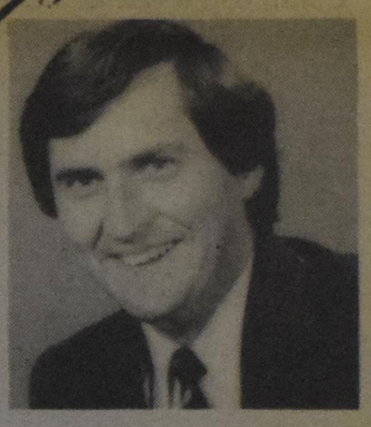
Nigeria's 30 states are home to at least 250 ethnic groups, including nomadic and farming tribes, some of whom fight each other for political dominance and some of whom desire greater sovereignty. Thousands have been killed in riots over the past decade, often in the north, where observers allege that non-Muslims are discriminated against.

Over 2,000 died in 1991 alone, and 16 have been killed so far this year, according to News Network International correspondent Richard Nyberg.

Many of the riots have begun over disputes between Christians and Muslims. Often they have involved university students or extremist Muslim minority groups.

In one continuing land dispute over the border between the Tiv and Jukun peoples, says Abe Vreeke, Christian Reformed Nigerians have also been involved in raiding and the burning of hundreds of compounds (groups of houses).

Paul Marshall



Tolerating religion

Canadian human rights legislation forbids discrimination not only by governments but also by the population at large. Not only is the government supposed to treat everyone equally, but you and I are supposed to do so as well. When we sell a car, rent an apartment or hire someone for a job we are not supposed — in fact, we are forbidden — to consider a person's race, sex, disability and so forth. Another way of saying this is that we have to ignore these differences when we are providing goods and services.

Why are we supposed to ignore these differences? The answer is, clearly, that they are not important to the matter at hand. People should be able to get jobs or housing regardless of many of their particular characteristics. Race is not important for work, nor is sex, nor is age; hence, they should be disregarded.

In most provinces the legislation is insignificant. The colour of a person's skin is not a factor in whether they can make cars or buy houses. Whether a person is disabled is irrelevant if they are able to do the job.

Is belief irrelevant?

But what about "creed" — belief — another one of the forbidden grounds of discrimination? Is it irrelevant to economic and social life? In some cases, maybe so. It shouldn't matter to Air Canada or the Gulf Oil Company what religion their employees hold.

But what about churches? Is it irrelevant to them what their ministers believe? Last time I looked, the Catholic Church was still insisting that candidates for the priesthood should be Catholics. Baptists and most other Christians have similar requirements for the ministry. But such requirements have been allowed in under the wire, so to speak, only by means of an exception to a general principle. It is a kind of allowance, a sufferance, a generous accommodation that we have to make but would have preferred not to make.

Accommodation is not true freedom

This way of structuring the question treats religious freedom as an accommodation, a little space carved out from a society that otherwise is required to be resolutely secular.

In practice it may work out for a while, especially if human rights officials are disposed to taking a broad view of the requirements of religion. However, the fact that "creedal" integrity is only allowed on sufferance should give us cause for concern. Such accommodations have a way of disappearing and, as our society grows increasingly secular, there will be increasing pressure to make them disappear.

Human rights codes should be rethought in the light of religious freedom, not developed by treating it as exception.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

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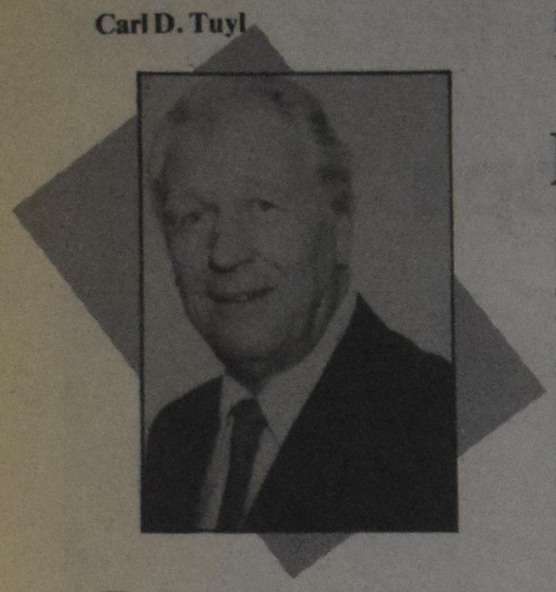
Pressreview

Carl D. Tuyl



Pressreview

Politicians are not the kind of people to act on impulse and they avoid spontaneity as if it were a contagious disease. So when Premier Bourassa says that the Quebec referendum is going to be on the federal proposals, you can be sure that he has stuck his finger into the breeze and found the wind blowing that way. Wily Robert is a federalist who has come at least halfway out of the closet.

★ ★ ★

Monsieur received European dignitaries to discuss the fisheries dispute. Trade Minister Wilson was drumming up business in China and Finance Minister Don Mazankowski was minding the store. Another Royal Commission will hit the road, too. It will try to shape the future relationship between aboriginal peoples and the rest of Canada. The commission will visit more than 100 communities.

★ ★ ★

Some U.N. organizations judged that Canada was the best country to live in. That in spite of the fact that we have twice as many foodbanks as McDonalds restaurants, and one in six Canadian children suffers poverty. It must be pretty messy elsewhere. If you want to know the exact number of McDonalds in Canada: there are 640 Big Mac dispensers.

★ ★ ★

We celebrated Earth Day but pollsters are finding that environmental issues are crowded out by bread-and-butter concerns. As one of them said, "When you have to choose between bread and hugging a tree, I guess this is what happens."

★ ★ ★

In spite of the Free Trade Agreement trade disputes with the U.S. are continuing like theological discord in the church — they go on forever. The U.S. slaps duties on our softwood and on the Honda automobiles and we answer by lifting their beer to our impossible price levels and hassle their carpet industry. This is free trade?

★ ★ ★

Alberta Premier Getty is the only one who has "Reformophobia." The federal Tories, too, are getting worried. Any day now they will begin the big anti-Reform offensive with radio, press and T.V. ads.

★ ★ ★

Candians may now vote in a U.S. election. No, not for Bush or Clinton; but we can vote in the Elvis stamp referendum held by the U.S. Postal Service. The old Elvis, or the young Elvis, which do you want? We'll hold our breath till the outcome!

★ ★ ★

A Toronto Star columnist wrote: "When the massive bells of Notre Dame de Grace (Montreal's cathedral) rang out the Resurrection twice on Easter Sunday, it seemed there were more people walking their dogs on its great sloped lawns than there were worshippers inside." Truly a sign of the times!

★ ★ ★

Somebody, or probably a whole lot of somebodies, in Washington is throwing an awesome pile of money around. In March only there was a federal deficit of $49.4 billion, bringing the total of the first three months of 1992 indebtedness to $200 billion. Hong Kong, on the contrary, has a budget surplus of $14.2 billion Cdn. We should send a delegation of U.S. and Canadian legislators to Hong Kong for study.

★ ★ ★

The situation in what used to be Yugoslavia is getting more bloody every day. Slavs of every stripe and colour are killing each other. Since the region does not produce oil and not a whole lot of anything else, the peace-making efforts of the international community are not suffering for hyperactivity. The Yugo, a Yugoslavian produced automobile with the reputation of one break-down for every 10 kilometres, and distinguished by its Neanderthal technology, has now ceased to be manufactured, a victim of the civil strife in that country.

★ ★ ★

Other places of unrest: Afghanistan, Peru and Sudan, in addition to the usual ones. The price of gasoline in Russia more than quadrupled overnight, which made many Muscovites — not the most euphoric of urbanites in any case — very unhappy campers.

★ ★ ★

China's soldiers have been ordered to start wearing neckties. Are the reformers gaining influence or is Canada's Trade Minister Wilson spreading his charisma? At dinner my father used to say, "Straighten your tie, the world is already filled with enough disorder." I can still hear him admonish me when I wore a T-shirt.

★ ★ ★

The telephone company in Sweden is trying to popularize its phonebook with a cover that would not pass Canadian Customs because of the "lady" on the wrapper.

★ ★ ★

The *Whig-Standard* records the following crime story: Carlos Carrasco, 24, didn't have much success when he tried to burglarize a San Antonio liquor store. When he broke through the roof of the store he cut his hand on a jagged metal edge.

Once inside, he tried to toss a bottle of whiskey through the hole in the roof, but he missed and it crashed to the floor, setting off a burglar alarm. He then tried to climb out through the hole, but slipped and fell on the broken whiskey bottle, slashing his arm and leg.

When he finally got back outside, he fell off the roof and his wallet popped out of his pocket when he hit the ground. He left it there as he walked home, leaving behind a trail of blood that police followed. Carlos must have left his brain at home.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

Manitoba-wide war on poaching announced

(Canadian Scene) — The Manitoba government recently launched a province-wide war on poachers by unveiling a series of initiatives aimed at halting the illegal activity.

In making the announcement, Natural Resources Minister Harry Enns said high prices, driven by growing international markets for animal parts, have resulted in increased poaching activity in Manitoba. At the centre of the crackdown is the establishment of a new special poaching investigation unit for intelligence gathering and field operations across the province.

The unit, which is expected to be operational by early summer, will consist of five specially trained Natural Resources officers with an operating budget estimated at $300,000. Similar units established in Saskatchewan, Ontario and Alberta have been successful.

The Manitoba government has renewed the agreement with the Manitoba Wildlife Federation for the promotion of the province's Turn In Poachers (TIPS) program. Since its inception in 1985, over 4,000 calls have been handled resulting in almost 800 prosecutions.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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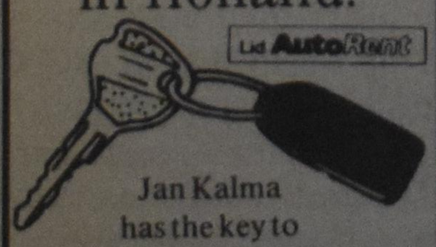

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- *reports on significant happenings in the Christian community and in the world,*
- *expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,*
- *provides opportunities for contact and discussion for the Christian community.*

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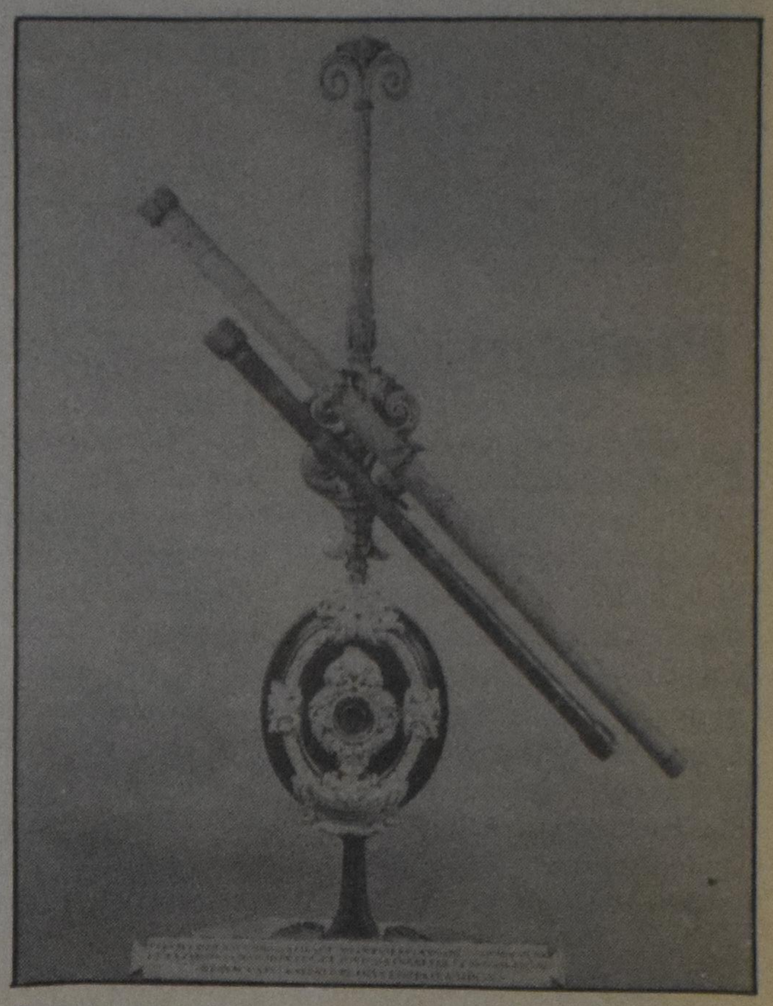
Don't be afraid to look through Galileo's telescope

The cause of the current polarization in Calvinist churches with a Dutch heritage is often said to be rooted in a "new hermeneutic," a new way of reading the Bible. There is some truth to that. But to speak of a new hermeneutic may simply be describing a difference without explaining where it comes from or why it exists.

Behind the different hermeneutic may lie different ideas of how we come to understand what is true and right in our world.

The classic Calvinist way of understanding truth has come largely from theologians and philosophers. These people have looked for rockbound, undoubted truth, usually from an infallible Bible. By solid logic they have deduced from that bedrock the answers to problems that we face in our churches and our daily lives. Not much slippage in that method.

Only with the rise of modern science has this pure deduction been challenged. In the early 17th century Galileo observed stars and planets with his new high-powered telescope which changed his view of the heavens. Observation became a scientific tool. Not everyone agreed that you could learn about things by looking at them. Some even refused to look through Galileo's telescope because, they believed, you couldn't learn anything that way.



Galileo's telescope. **Photo: SCALA/Art Resource**

Learning from observation

In church we have stuck with deduction, though, until these last few decades. But more and more church people are learning Galileo's method, the method of induction. We're learning many things through the study of the sciences, both natural and behavioural sciences. Induction — learning from observation and experiment — seems like a perfectly good way to learn.

Take slavery, for instance. Two hundred years ago Christians still accepted slavery as a practice taught in the Bible. Today we realize that although the Bible doesn't condemn slavery, the effects of slavery are so horrible that its practice is sinful. In some ways our way of reading the Bible on slavery has changed.

The same thing seems to be happening in South Africa. Many of our Reformed brothers and sisters no longer defend apartheid by deduction from the Bible. The whole world has told them that apartheid in practice is sinful, and now most of them accept that. Their experience teaches them some things about how to interpret the Bible.

Changing perceptions

The Bible was thought for centuries to teach that the universe is less than 10,000 years old. But inductive science says in many ways that the universe is a few billion years old. Most of us now accept that unless we are so committed to deduction that we deny that we can learn from science.

And about the place of women in church and society: those who want only deduction take certain texts in the Bible, like those that say a woman must keep silent in church and may not have authority over a man, and draw their airtight conclusions.

But others, willing to give attention to inductive as well as deductive methods, are not so quick to draw those kinds of conclusions. They see that the place of women in today's society is different from what it was in the days when the Bible was written. They look inductively at the Bible and see that the place of women changed from ancient Israel to the times of Jesus and Paul — and to today.

If you are willing to look inductively into the Bible and also into our society about the role of women, your way of reading the Bible on the role of women will change. In a sense, that reflects a "new hermeneutic." What has brought about that change is a change in how we believe we learn from God's revelation. We have discovered that we can learn some things from "general revelation" as well as from "special revelation." Remember that our historic church creeds were written before scientific induction became an accepted way of learning.

All truth is God's truth

We don't always get what seem like compatible answers from induction and from deduction, from science and from theology. But when that happens Reformed people don't want merely to turn their backs on science as some Christians do because we have a high view of God's creation and providence. The sovereign God of the Bible reveals some of his ways in the world he has created, we insist.

If we believe that this world belongs to God we will not merely dismiss the conclusions to which induction leads us. We will reconsider our deductions and also our inductions, and we will need to unify them in a spirit of prayer and with the knowledge that God will not contradict himself — that all truth is God's truth. And we will also recognize that we need to live with some ambiguities.

But we should not refuse to look through Galileo's telescope.

Robert VanderVennen

Letters

Farmers don't have it as good as article's author suggests

I must take issue with the article by Mr. Prins ("The happy family farm is part of 'postcard reality '" C.C. April 10), for it contains grievous errors and blatant mistruths concerning the farming industry.

1. I doubt if prairie grain farmers would like to see supply management disappear. I do not think ending Canada's supply-managed commodities would prompt the Americans and Europeans to drop their subsidies to the grain sector.

2. Third world countries already do export many of their products to Canada, America and Europe. Think for a moment. No Third World country can produce, let alone export, the type and quality of dairy and poultry products Canadian supply-managed farmers can produce. If Canadian supply-managed farmers ceased to exist, where does Mr. Prins think we would get our milk, eggs and poultry? From Bangladesh? Sudan? Nicaragua? The truth is, American over-production due to lack of supply management would take care of our markets in a day. Canadians import bananas, vegetables out of season, and citrus fruits, etc., from the Third World simply because of climate.

'We should be so fortunate'

3. Are processors, distributors and retailers living in a competitive world such as the farmer? Nonsense. As a pork producer producing a commodity not supply-managed, I know what competition is all about. There are roughly 9,000 pork producers left in Ontario, and our products are purchased by a handful of processors of which three take the bulk of weekly production. I am no genius in math, but I can figure out who owns the monopoly.

Having seen commercials from Dave Nichols, I have noticed that I can get "President's Choice" products at "these fine stores." The TV screen is then filled by a list of different stores. So farmers should get into the "highly competitive" real world of processors and retailers? We should be so fortunate.

4. Milk at the world price is not really what the price of milk would be if no one subsidized dairy farming. The Europeans pump massive amounts of subsidies into dairy production, which of course produces surpluses which must be sold at hefty discounts simply to move it. This affects world prices.

5. Mr. Prins states that government contributions account for two-thirds of net farm income directly or indirectly. I suppose then he would be happy if farmers netted one-third of their present levels of income.

6. High-priced food policy? Read the facts, Mr. Prins. Canadians spend 14.2 per cent of an average weekly wage on food. This is the lowest of any country in the world. Runner-up is the USA at 14.6 per cent of average weekly income, where there are no supply-managed commodities. Even poor people in Canada should be able to eat well.

Environmental impact

7. Even with supply management, farmers have become fewer in number. What size is Mr. Prins suggesting for economy of scale? Two-hundred dairy cows? Two-thousand? One million laying hens? There is a point at which size no longer becomes essential for efficiency. This is usually determined by the individual producer. A farmer who milks 30 cows alone also has time to grow his own feed, repair his own barn, etc., whereas a 500-cow farmer buys most of his feed, contracts out repairs, etc. The point is, both farms have similar litres of milk produced per hour of labour.

Finally, as a Christian farmer who has farmed all his life, I am greatly concerned for the environment. I can see how small, subtle management practices can have major consequences on soil structure, soil organic levels, drainage, erosion, etc. Since Mr. Prins obviously favours large American-style factory farms, I can tell him right now there is no way an employee with a non-farm upbringing can environmentally manage a farm as well as one who owns his or her land, livestock and facilities, and has learned over the course of a lifetime to fine tune his or her farming practices so as to have a positive and stewardly effect on the environment.

Bill Heeg
Hagersville, Ont.

Blames food distributors, corporations for farm woes

Re: Gerry Prins' "The happy family farm is part of 'postcard reality' " (C.C. April 10).

As a food distributor surely Mr. Prins must realize where food is produced; he knows farmers are consumers too.

It's not surprising Gerry doesn't like the Honorable Ralph Ferguson's "Compare the share" article. At least Mr. Ferguson is able to back up his findings with proper statistics. It's the same old story over and over again: the processors and retailers always want the farmers to receive less for their products, it seems we have to be price-takers, not set prices.

I believe our food distributors and independent supermarket operators will have to get their house in order, the same as some of the other mega-corporations. This country just can't afford all these over-paid executives.

The farmers are not the only one operating a quota system.

A study by Deloitte Haskins. Sales Associates in 1986 revealed that our External Affairs Ministry is in charge of global import quotas, covering agriculture products to foot wear. It seems even our government is fixing prices.

Yes, farmers do receive subsidies, but so did the joint G.M.-SUZUKI factory that located near our community, and my farm taxes just keep going up.

Yes, Mr. Prins, me [sic] and my fellow farmers are well aware of the "real world" out there; and I'm proud to be a farmer.

Peter Haagsma
Salford, Ont.

BEYOND BELIEF

Concurs with Cavilla's view of Nancy B.'s death decision

I would like to respond to the editor's invitation for comment on his Nancy B. editorial and Charles Cavilla's response.

I would like to concur with Christian Heritage Party leader Charles Cavilla that one cannot compare the editor's mother's decision to that of Nancy B.

Bert Witvoet's mother decided to forgo treatment that *might* have prolonged her life, but only with much discomfort and suffering. Nancy B.'s request to be removed from a respirator was not based on a careful balancing of the benefits of such treatment and its necessary side effects, but rather on whether her life was worth living. That creates a fundamental difference between the two decisions. Furthermore, the fact that Nancy B. attempted two hunger strikes prior to her much publicized request does make questions regarding her motives warranted.

That aside, however, the editor's caution against judgmentalism is warranted. We need to be careful to empathize with the frustration and despondency that Nancy B. felt.

Doing is worthwhile; being isn't?

We must be compassionate toward the person Nancy B. But it is not inappropriate to judge a society that made her feel that her life was not worth living — a society that bases a person's worth on what she can *do* rather than on intrinsic qualities.

The editor's call for society "to divert funds" from those who "should be allowed to die" to help those "who still have a life of service" reflects precisely the materialistic value system that Charles Cavilla has challenged.

Finally, those who have examined the euthanasia issue at length have quickly discovered that there is a fine line between active and passive euthanasia because the rights a person is given depend on the value society places on that person.

It is time we challenged society to divert funds from its materialistic quests and to recognize the intrinsic worth of every member of the human family.

Jacqui Eisen
Welland, Ont.

News digest

Bill Fledderus, column editor

Blood pressure and spinach

People with high blood pressure should eat more spinach, asparagus, peaches, oranges, chick-peas and other potassium-rich foods, according to a professor at Johns Hopkins University in Baltimore.

Outside of medication, the best way to reduce hypertension are weight loss (exercise), sodium restriction, alcohol restriction and increasing potassium intake, says Dr. Paul Whelton.

Almost 20 per cent of North Americans suffer from high blood pressure, the leading cause of heart attack, stroke and kidney failure.

Help and heart attacks

The odds of surviving a heart attack have doubled in the last 30 years, according to a recent article in the Johns Hopkins newsletter *Health After 50*. The key to surviving a heart attack today is to get help quickly, either from ambulance paramedics or at a hospital emergency room. A false alarm can't hurt, but waiting due to uncertainty can prove fatal.

A heart attack is not a "hit-and-run event," explains the article. It is actually a process which lasts about four to six hours, where a clot in a coronary artery cuts off part of the heart from its blood supply. Heart muscle does not die immediately, and usually much good can be done within those first few hours after the attack.

Scratching poison ivy OK — sort of

Scratching poison ivy won't spread the rash. Neither will breaking the blister-like lesions, since the fluid inside contains no allergens, according to Johns Hopkins University. But scratching can lead to a secondary bacterial infection, so it's still a good idea to resist the urge to scratch.

Recyclables in Toronto dumps dropped 13 per cent over 1980s

Bill Fledderus

TORONTO — The amount of newspapers, glass and cans is now officially on the way down in Toronto-area dump sites, thanks to the blue box recycling program. But more work is needed to cut waste and save rapidly dwindling dump space, according to a research team which recently conducted Canada's first landfill dig.

"We have begun to turn the tide," says garbage expert William Rathje. His $300,000 study was only partly funded by the public purse.

Garbage disposal continues to be a pressing problem in many Canadian municipalities, he points out, and will continue to worsen if accessible dump sites are filled before alternatives can be found.

Edmonton, for example, is trying to remain creative in its desperation — its city council recently voted to build a "tower of trash" as high as an 18 storey building in a northwest industrial suburb. The hill, a short-term solution at best, would be landscaped with hiking trails and a $1.5 million tobaggan run.

Much work remains to be done in such areas as construction and demolition debris, which still makes up 28 per cent of the material in landfills, Rathje points out in a recent edition of the *Toronto Star*. Telephone books, paperboard, boxboard and other paper and cardboard products are other areas where concrete gains could be made, he says.

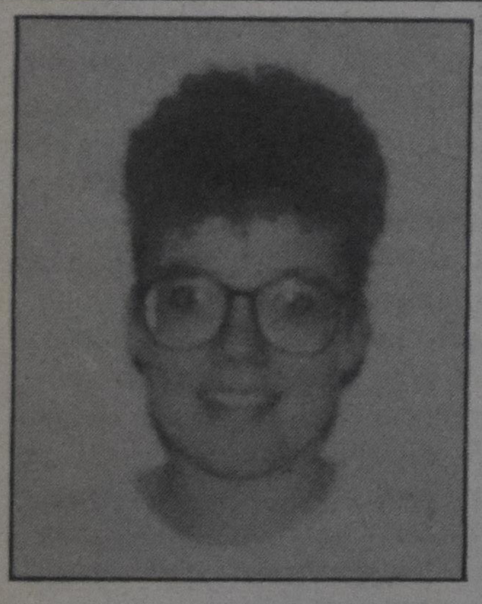
Young Adults: YOU TOLD US...

Bill Fledderus

This is the sixth in a bi-monthly series concerned with the opinions of Christians in their 20s. Last time, we asked our respondents about the importance of professional sports in their lives. In future columns, we hope to discuss Francophone Canadians, coveting and weekends.

This week's question:

Do you pay attention to birds and trees? How do you appreciate them in parks or in the neighbourhood where you live?



Nikki Rekman, second year biology student at The King's College, Edmonton:

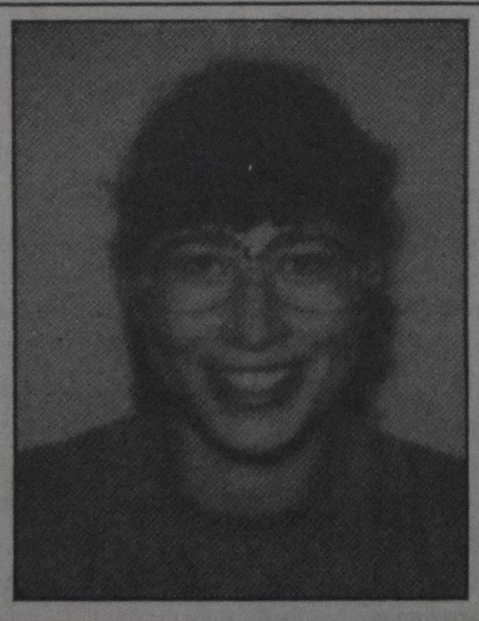
I really enjoy them when I am outside the city limits, on the farm or in the mountains. For example, on a recent hiking trip to the mountains I had the opportunity to spend time with some curious gray jays. These birds were so currious about the lunch I was eating with some friends that they overcame their normal fear of us. For a piece of bread they even sat on our heads and rested on our fingers. Getting that close to them was a unique and exciting experience.

In parks and in my residential area I have a more difficult time appreciating plants and animals because there are too many interruptions from the human-made world.

Debby Smit, full-time volunteer with Project S.O.W. at Hope Centre, Winnipeg:

I pay a lot of attention to birds and trees, and to nature in general. I used to live on a farm surrounded by low rolling hills, forest and wildlife. A friend there introduced me to bird-watching, a fascinating hobby. The first time we went out, we watched a red-tailed hawk. What a treat to watch it soar gracefully through the sky! It was incredible how effortless it seemed. The time we spent watching it was peaceful and the experience was breathtaking.

If you really take the time to notice, creation is wonderfully and beautifully made. I find it a cause for rejoicing, and being out there a special way of experiencing a closeness to God the Creator.



Jody Vandeputte, second year biology student at Redeemer College, Ancaster, Ont.:

I grew up on a hobby farm where I learned to appreciate having animals around. Now that I'm at school I often miss them, especially our goats and cows. It may sound funny to say this, but I enjoy being around cows because of their easy-going nature — nothing shakes them, and I find their usual mildness strangely comforting.

Right now I am educating myself for the job of wildlife biologist. A few years ago I told someone that I hoped to study lions in Africa, and just yesterday I told someone I could see myself tracking caribou. When I say things like that, people usually laugh because they think I'm joking — but actually, I'm quite serious.

I especially appreciate the intricate handiwork I see when I study biology and bio-chemical processes. It's hard to find a way to express how seeing God's handiwork in living creatures makes you feel. The best I can do is say that the human body and all the rest of creation are a mindboggling testimony to the greatness of our Creator. Many of us are quick to toss off lines like "nature is great because it shows God's creative power," but that's even true at levels many of us never realize or understand.

Readers of any age who have some reaction to one of our questions or have a question they would like to put to some of our respondents, don't hesitate to write us! (Please send a picture along with your submission).

ROOFTOP MUSINGS — ALYCE OOSTERHUIS

Letting go

My father used to describe parental "success" in terms of one's offspring's independence. The day one's child was able to make decisions for him- or herself and live in society without being propped up by parental supports was the day that a parent could be deemed to have been "successful." But in my father's description of this success he never talked about the difficulty some parents have in letting the child be independent.

In the last few weeks I have attended various banquets and functions to honour those who have served extensively in bringing fledgling organizations to an independent maturity. I look around at the greying or balding leaders of the organizations who have served for 20 or 30 years. And then I listen to the youth who query about the extent and size of the leaders' domain and I wonder whether it is not at least as difficult as in parenting to "let go" the reins of control and authority.

The 'command generation'

The immigration influx of the '50s brought large families with young teenagers to this country, many of whom attended post-secondary institutions to become the leaders of churches, schools, and/or other communities when they were still young. Thirty years later the youths of these decades are now in the prime of being, what sociologists call, "the command generation."

Those who have such "command" by virtue of experience, maturity *and* status control the decision-making processes and events in the community. And in this control they may lose sight of the fact that the youth without status in the community are older than they were when they were catapulted to a position of leadership. Since today's commanding generation is still some years from retirement, the issues of "letting go" or "making room for" or "stepping down" are problems that will continue in our communities throughout the next decade.

Exercising wisdom

As the Supreme Court of Canada deliberates the issue of mandatory retirement for the University of Alberta professor who is contesting the demand I cannot help but feel some sympathy for youthful graduate students with no place to go. And when I hear of churches where age and experience are major considerations in the selection of council members I cannot help but feel some resentment on behalf of the youth who have once again been placed in a holding pattern. To me, wisdom resides in recognizing when one has served enough and can take a place among the cheerleaders to encourage those who now serve.

This summer marks the conclusion of my second term as director for District 11 Christian Schools International. As this position is passed on to another I hope that I will not have difficulties letting go. All I ask is that I am not forgotten.

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

Cinema/News

Cinema summaries

Marian Van Til

My Cousin Vinny

Rated AA
Stars Joe Pesci, Marisa Tomei, Ralph Macchio, Mitchell Whitfield, Fred Gwynne
Written by Dale Launer
Directed by Jonathan Lynn

If you've seen the television advertising "trailers" for *My Cousin Vinny* — two smart-aleck, college-aged hellions from New York City are accused of murder in the deep South and bring in their fast-talking law school drop-out cousin, Vinny, to rescue them from the primitive hand of Southern justice — you can be forgiven for concluding that this film is a typical juvenile-humoured Hollywood flick that, as likely as not, will insult your intelligence and your patience. Not so: this comedy is in almost all respects a pleasant surprise.

The college kids (Ralph Macchio of *Karate Kid* fame, and Mitchell Whitfield) are actually polite, honest young men, and the lawyer (Joe Pesci) is not a sleezeball, nor a formulaic New York Italian (complete with a properly submissive girlfriend). And the Southern judge (Fred Gwynne), while big on protocol, is not a stereotypical redneck who is willing to look the other way while a murder case is "solved" by convicting two innocent "foreigners" with the crime.

Real comedy plus drama

There *are* stereotypes at work here but they exist (until proven untrue) in the minds of some of the characters; they're not perpetrated by the filmmaker. Nor does the film try to maintain momentum by hopping from one visual gag or funny one-liner to the next, as too many recent comedies have done.

My Cousin Vinny is funny alright, but there are also long moments when it's rather dramatic. Though we're quite sure Vinny, despite his lack of courtroom savvy, will somehow get the boys freed, there are actually moments when we wonder. The plot is inventive enough that the viewer cannot assume he or she knows what will happen, and particularly *how* it will happen.

Another plus is that Vinny's fiancee, Lisa, who comes South with him, is not just the girlfriend along for the ride because there had to be at least one female character in the story. Lisa, who has vast knowledge of cars and auto mechanics, turns out to be an interesting and pivotal character, wholly essential to the plot. Marisa Tomei is engaging as Lisa, utterly convincing us that this petite, attractive woman should have almost encyclopedic automotive knowledge.

Should have been a family movie

All of that would make this an excellent family film were it not for one thing: Vinny's dialogue is a mine field of four-letter vulgarities. It's not unusual in this day for such a character to frequently use that kind of language, but in the context of this otherwise pleasant film it's unjustifiable — and inexplicable. Why, after all, would the writer, director and producers want to limit a film's audience by the inclusion of dozens of gratuitous "f-words"? That's a good question to which I doubt they have a good answer.

World Television Network to appeal CRTC decision

(Canadian Scene) — World Television Network will fight denial of licence to WTM to operate a multilingual/multicultural national television network. The appeal will be made to the Federal Court, according to Emilio Binavince, legal counsel for the proposed network.

The CRTC (Canadian Radio-television and Telecommunications Commission) issued its decision last month. In a news release, Dan Iannuzzi, president of WTM, claimed that CRTC showed "a profound misunderstanding of Canada's multicultural reality and a short-sighted commitment to the status quo."

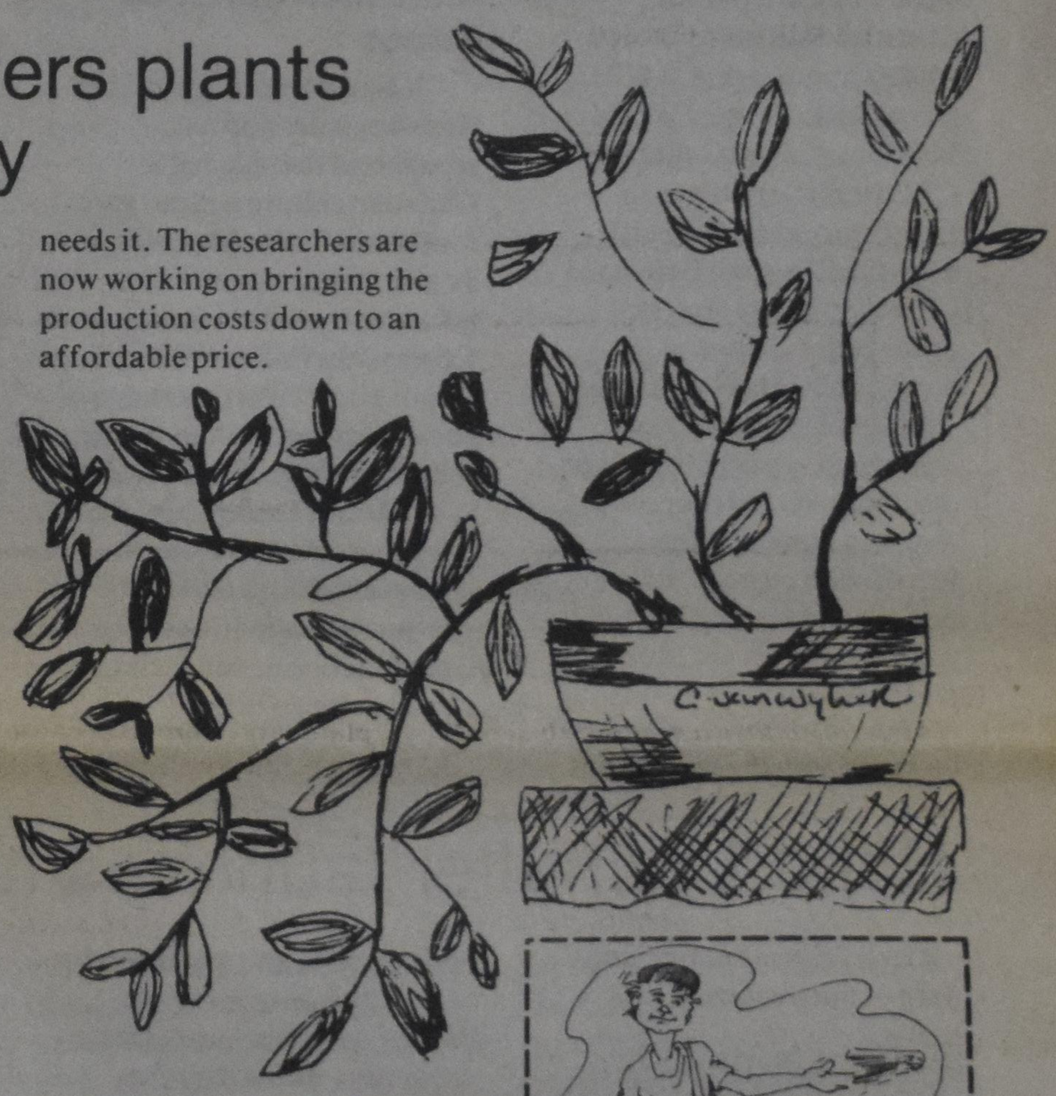
Iannuzzi said that the network's service was to include the "best television programming from around the world broadcast in original languages with subtitles in either English or French, as needed for specific parts of Canada. The Canadian programming would have reflected the issues, interests and creativity that are a consequence of the cultural diversities of the Canadian population, exactly what the new Broadcast Act calls for in the system."

WTM is the second Canadian company to have been denied a licence by the CRTC to operate a multilingual/multicultural network. In 1988, CFMT-TV (Channel 47) Toronto received a negative decision.

New pot waters plants automatically

Guelph, Ont. — (Canadian Scene) — Buying a new plant is like bringing home a new baby — once you get it home, how do you look after it? To reduce stress on both plant and plant owner, researchers at the University of Guelph have developed a self-watering pot called the Aqua Planter. The device automatically waters plants for up to six months, with no human intervention whatsoever.

On the outside, the planter looks like any other. But hidden between its double walls is a water reservoir — accessible through a cap on the top rim of the planter — that releases water as the plant needs it. The researchers are now working on bringing the production costs down to an affordable price.



"And upon this rock will I build my church" (Matt. 16: 18).

The congregation of the **Second Christian Reformed Church** of **Sarnia**, Ont., extends an invitation to all former members and friends to come to our special services to celebrate our

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Marian Van Til, page editor

Christian Reformed agencies discuss ministries in Russia

LANSING, Ill. (CRWM) — At the unassuming location of Bethel Christian Reformed Church in Lansing, Illinois, representatives of five Christian Reformed agencies met March 18 to plot the denomination's "invasion" of Russia, the largest republic of the former Soviet Union.

With the collapse of communism have come increasing opportunities for Christian ministry in Russia as well as other countries in the region. Representatives of the Back To God Hour, the Christian Reformed World Relief Committee (CRWRC), Christian Reformed World Missions, Calvin College and CRC Publications met in Lansing to address specific ways the Christian Reformed Church in North America could address these opportunities.

Mikhail Morgulis, the Russian-language minister of the Back to God Hour, had just returned from a 16-day trip to Russia with retired CRC businessperson and Illinois resident Ray Seven. Morgulis and Seven lead the "Christian Bridge" which will serve as an umbrella organization to put Christian mission agencies in touch with Russian contacts.

Highlights of Morgulis and Seven's trip included new contacts made with the head of Russia TV and a 90-minute private meeting with Mikhail Gorbachev. Morgulis and Seven also identified specific needs in Russia, including a cargo of medicine, three million New Testaments for the army and 15 Christians to teach English to high-ranking Russian Army officers.

More than Christian values

"It is just amazing how the Russian leadership has recognized the value of a Christian culture and covets it for Russia," says Morgulis, a Jewish emigre whose father held a high position in the Communist Party. "What they do not know yet is that they are about to get more than values; they are going to get Christ!"

While there are many Christian agencies vying to respond to the material and spiritual needs in Russia, the Christian Bridge will facilitate effective and efficient ministries by matching agencies to specific needs. The CRC agencies are planning their own responses specifically as well: the Back to God Hour is already involved in radio and television broadcasts in Russia, CRWRC hopes to fill the need for 30 tons of medical supplies, World Missions would like to respond to the recent request for Christian teachers, CRC Publications is printing the book *Space for God* and other materials in Russian, and Calvin College has already provided visiting faculty and assistance in writing a business school curriculum.

While the agencies are co-operating in specific ministries, fund-raising campaigns are being conducted separately. The opportunities, while exciting, also create a dilemma because they come at a time when all the agencies are hurting financially. World Missions, for instance, must receive funds for the Christian teacher project above their regular budget because it does not want to respond to Russia at the expense of existing ministries in 25 other countries.

"This is an incredibly exciting opportunity for the CRC and its agencies to be used by the Lord in ministry," says Rev. Peter Borgdorff, executive director of Christian Reformed World Ministries, which coordinates the work of World Relief and World Missions. "It's also a chance for the church to get involved and provide the financial and personnel resources to meet the need head-on, together."

Photo: Courtesy CRWM

Discussing the Christian Reformed Church's response to Russia at Bethel CRC in Lansing, Illinois: (clockwise from right, front) Mikhail Morgulis and Joel Nederhood (Back to God Hour); John De Haan (World Relief); Peter Borgdorff (World Ministries director); Gary Mulder (CRC Publications); Ray Seven; William Van Tol, David Radius (World Missions); Anthony Diekema (Calvin College), and David VanderPloeg (Back to God Hour).

Robert Schuller launches megachurch network

GARDEN GROVE, Calif. (EP) — Megachurch pastors led by Reformed Church in America (RCA) televangelist Robert Schuller have launched a new church alliance. Churches United in Global Mission (CUGM), with a membership of about 80 "super churches," hopes to be "an expanding network of Christian churches, from many denominations, uniting to share positively the message of Jesus Christ and his love for the world [and] seeking to address the needs of humanity and our environment."

According to a *Christianity Today* report by Kevin Springer, Schuller has recently begun using his "Hour of Power" television broadcast to promote member churches, encouraging new believers watching his show to attend a church that is affiliated with the new network.

Schuller told *Christianity Today* that he believes mainline denominations are "a spent resource," and the National Council of Churches (NCC) and the National Association of Evangelicals (NAE) have "failed" in their ecumenical missions. "The most creative and effective things [in ministry] are happening on the local level through inspired leaders," Schuller said, adding that the time is ripe for a coalition like CUGM that is unencumbered by organizational politics and theological infighting.

B. Edgar Johnson, past president of the NAE, defended the organization, saying that while the NAE may not have been as evangelistic as Schuller wanted, "We have fulfilled a need for a spirit-filled ecumenicity based on a biblical statement of faith."

To satisfy the demands of CUGM's broad constituency, members have agreed to avoid public debate on political or doctrinal issues. A CUGM declaration states that the group seeks "a spirit of unity that is truly Catholic, Protestant, Orthodox, Evangelical and Charismatic"; the group has no Catholic or Orthodox members as yet.

Dues too high?

Though membership in CUGM is open to churches of any size, annual dues of $1,000 guarantee that few smaller churches will join. No CUGM money goes to "hour of Power."

John Hiemstra, moderator of the Reformed Church in America told *Christianity Today* that he applauds efforts like CUGM "that move us across denominational boundaries." Hiemstra said that because "megachurches are often neglected in denominational structures," an interdenominational coalition of megachurch pastors is a sound idea.

Some observers say the formation of a group such as CUGM is a sign of the changing face of the American church. Sociologist Jeff Hadden of the University of Virginia said he sees the old structures passing away. "I think there's potential of the emergence of a new interdenominational church structure, a national [organization] with interdenominational mission."

Lutheran sexuality statement delayed

CHICAGO, Ill. (EP) — The Evangelical Lutheran Church in America (ELCA) will consider a proposed social statement on human sexuality in 1995 instead of 1993.

The board of the ELCA Division for Church in Society, meeting in Chicago March 12-14, affirmed a staff recommendation that the process for developing the social statement be extended two years. The Rev. Karen L. Bloomquist, ELCA director for studies, said there were requests from many sources for more time to study discussion material prepared by the Task Force on Human Sexuality. The material encourages new discussion of the church's views toward sexual abuse, homosexual relationships and sexual relationships outside of marriage.

"An increasingly clear voice is saying there is more theological and educational work to do around these issues. That cannot be short-circuited," Bloomquist said.

But others disagreed. "I need to voice my frustration on delaying the sexuality study," said the Rev. Lawrence A. Miller Jr., board member from St. Thomas, U.S. Virgin Islands. "The longer we wait, the more irrelevant we are to the issues that are out there."

Leaders of the Evangelical Lutheran Church in America's Lutheran Youth Organization (LYO) aren't letting the delay keep them from embracing liberal attitudes toward sexuality. The Council of Synod LYO Presidents, meeting in Chicago Feb. 13-16, adopted a resolution asking the LYO board to encourage "all expressions of the LYO" to create an environment in which homosexuals "will be accepted, listened to and affirmed."

The church has not had to deal with all the issues surrounding homosexuality yet, said Tim Seitz of Longview, Wash., churchwide LYO president. "It has been dealth with, but it is still a growing issue because the homosexual population is more open about its feelings," he said. "The Lutheran church is going to have to address that sooner or later."

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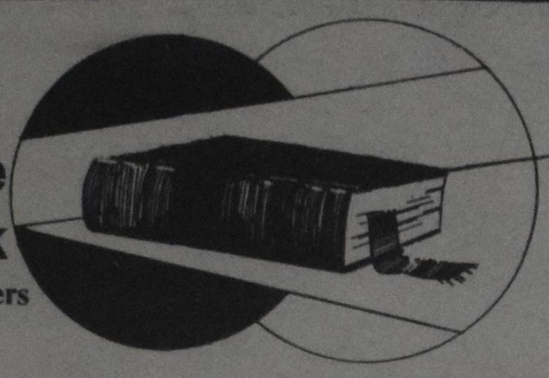

Bible Notebook

Al Wolters

A woman plants a vineyard

"She considers a field and buys [literally "takes"] it: out of her earnings she plants a vineyard" (Prov. 31: 16 NIV).

The concluding section of the book of Proverbs (31: 10-31) is the Song of the Valiant Woman, a poem of 22 verses corresponding to the 22 letters of the Hebrew alphabet. According to the King James Version, the woman therein described is "a virtuous woman," but this translation, though it was accurate in 17th-century English, is misleading in the 20th century. The remarkable lady of this passage is "virtuous" in the earlier sense of being "valiant," "capable" or "heroic." This is confirmed by the Hebrew original, which uses the feminine equivalent of the title given to David's "mighty men of valour." The valiant woman of Proverbs is praised for her quasi-military exploits in home and community.

No vegetable garden

Among those exploits is the one mentioned in verse 16: transforming a field into a vineyard. To understand this properly, we have to realize that "planting a vineyard" was a large-scale agricultural undertaking in biblical times. Vineyards were usually planted on stony hillsides which were not much good for anything else (see Micah 1: 6).

We know from the description given in Isaiah 5: 2 what was involved in such a project: the hard ground would have to be dug up, the heavy stones removed, a watch-tower built, and a winepress hewn out of solid rock. A vineyard could be as large as 10 acres (Is. 5: 10), so that it is hardly surprising that planting a vineyard is listed among the "great projects" mentioned in Ecclesiastes 2: 4. We get the same picture from the parable of the tenants in the New Testament (Matt. 21: 33-41), which assumes that a vineyard would require the full-time attention of a number of tenant farmers.

Consequently, the valiant woman of Proverbs 31 must not be pictured as having the equivalent of a vegetable garden in her back yard. She is engaged in a major business enterprise, involving considerable capital outlay. The vineyard was financed "out of her earnings," she had enough money of her own (no doubt earned from trading in textiles — see verses 13, 18 and 24) to invest in such a venture. It is not too much to say that the valiant woman is depicted as an enterprising businesswoman who would probably have hired a number of agricultural workers to plant and maintain her vineyard.

Subduing the earth

We should not forget, however, that the woman here described was part of Israelite society which was in many ways different from our own. In Israel, for example, a woman could not buy land. There was no real estate market, as the story of Naboth's vineyard (I Kings 21) makes perfectly clear. And according to Mosaic law a woman could *own* land only in the exceptional case in which she inherited it by default, in the absence of a brother (see Num. 27: 1-11).

What then does it mean that the valiant woman "buys" a field, as most translations of Prov. 31: 16 have it? It means that the translators have made a mistake.

The Hebrew verb that is here used is not the regular word for "buy," but rather the common word for "take." The woman "takes" the field, not in the sense of purchasing it, but of conquering or subduing it. The Hebrew verb in question is often used of taking a city or land by military conquest, and it is this sense which is most appropriate for the Song of the Valiant Woman.

The land which she takes and makes into a vineyard is no doubt an unpromising piece of her husband's land, where she sees possibilities that had not been apparent to others. The first part of our verse is therefore not about a real estate transaction, but about the task of "subduing the earth," which applies to women as much as men.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Catholic bishops release study materials re: child sexual abuse

OTTAWA (CCCB) — The Canadian Conference of Catholic Bishops (CCCB) has recently published educational and discussion materials aimed at helping eliminate the sexual abuse of children in church and society.

Called *Breach of Trust, Breach of Faith*, the materials take the form of a booklet intended for use in parish and other discussion groups across the country. The 64-page booklet was prepared by staff under the direction of the CCCB's ad hoc committee on child sexual abuse.

Archbishop Roger Ebacher of Hull, Quebec, chairs the special, seven-member committee. "Revelations of child sexual abuse by some members of the clergy and brothers of religious orders," he says, "have stunned the Canadian Catholic community during the past few years. People are angry, ashamed, hurt and disillusioned. The offenders have done great damage to the victims and their families, to the Christian communities where the abuse occurred, to their fellow priests and brothers and to the whole church."

Widespread problem

Archbishop Ebacher describes child sexual abuse as a "serious, widespread social problem." But, he says, its pervasiveness in no way excuses such abuse by priests and clergy. "The abuse is particularly abhorrent when it is committed by someone who is regarded as God's representative, and who is a leader in a church that values children and tries to promote the Gospel's preferential option for the weak and vulnerable."

The archbishop says the church has a "key role to play in the healing process" and in the elimination of the "violence and abuse that are so prevalent in our most intimate and trusting relationships." He invites all Catholics to face the issue together and "to participate in the discussions and activities that are part of the materials in this booklet."

Five topics considered

The materials are intended for use in five study sessions. The topics covered are:

- sexual abuse of children in the church;
- dynamics of child sexual abuse;
- factors in church and society that may contribute to child sexual abuse;
- personal and community responsibility in child sexual abuse;
- preventing child sexual abuse.

The booklet contains workshop outlines to be used by a facilitator, and resource material describing how and why sexual abuse occurs. The booklet could be used for personal study, but the CCCB committee recommends group sessions because they are more likely to lead the action.

"The materials in the booklet don't provide all of the answers, or even pose all of the questions," the committee says in an Introduction. "Greater study and debate are necessary. It is hoped that the conclusions and recommendations of the study groups will advance the understanding of what needs to be done."

Orthodox church leaders critical of proselytism by Protestants, Catholics

ISTANBUL, Turkey (EP) — Eastern Orthodox primates (chief bishops) issued a statement on March 15 condemning proselytism in traditionally Orthodox countries in the aftermath of the fall of communism there.

The statement said that Orthodox concern for unity has been the reason it has participated in ecumenical talks. But it also spoke of their "great affliction and anguish of heart" over "activities absolutely contrary to the spirit of the dialogue of love and truth" in "certain circles inside the Roman Catholic Church.... After the collapse of the atheistic communist regime by which many ... Orthodox churches were tremendously persecuted and tormented, we had expected brotherly support, or at least understanding of the difficult situation...

"Instead... the traditional Orthodox countries have been considered 'missionary territories' and, thus, missionary networks are set up in them and proselytism is practiced with all the methods that have been condemned and rejected for decades by all Christians."

The statement also describes as unacceptable the activities of "certain Protestant fundamentalists, who are eager 'to preach' in Orthodox countries" where "the Gospel has already been preached for many centuries."

The primates distinguished proselytism, which they said is practiced in already Christian countries, from missions work, which is "carried out in non-Christian countries and among non-Christian peoples."

The primates also expressed concern over the World Council of Churches' position on ordination of women to the priesthood and use of non-gender-specific language in reference to God.

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God does not play favourites

Jac Geuzebroek

It was in the mental ward of the big city hospital that I met him. He was a complete stranger to me, except that his name was that of a well-known politician in those days in the old country.

It didn't take long to learn more about him. As a kleptomaniac he had frequent encounters with the police. Still he kept on doing it: walking into stores, picking up certain articles and walking out without paying. And so he had landed in the police cell again. But this time he had had enough of it and had tried to hang himself. That was why he had ended up here, in Pavillion III, the special ward for mentally disturbed patients.

He poured out his heart, the whole pitiful story of a wasted life. But then, more or less abruptly, came his request: that I visit one of his young fellow-patients. Apparently this young man had been admitted to the same ward, that dreadful place with locked doors and beds like cages; cages not lined with bars but with thick leather "pillows." They were effective: if somebody became unruly one just had to close the whole thing and everybody inside as well as outside the "pillowcase" was safe.

Indeed it was a dreadful place where my client had his bed, while being in the so-called open ward during the day.

"Listen, Reverend," he said, "you better pay a visit to that boy. He is only 14 years old. He needs you more than I do at this moment. And," he continued, "you don't need to come back to see me before you have seen him. If you do not see him, I will simply not talk to you."

Little love for him

And so I went to see the boy. He was indeed just a young boy in that large room with those ugly looking "beds." And he had his own story to tell. Born from an unwed mother, he had lived with her in the northern parts of the country. But then she was admitted to a mental institution and there was nothing left for him but to be put in a foster home.

Every Sunday he had visited his mother and cried his heart out. There was not much love in his second home, and certainly not for him. With little jobs here and there he managed to save some money. His mother still had some hidden money here and there too. Together they worked out a plan. He still had an uncle somewhere not too far from Amsterdam. The man was a nice person and would certainly take him in.

The big surprise

And so one Sunday afternoon, after his usual visit to his mother, he went on his way. Late in the evening he arrived at Central Station in Amsterdam.

Unfortunately curiosity led him out of the station instead of taking the next train to his real destination. There was so much to see! All those beautiful lights, those tall buildings! He had walked from one street or square into another and when he finally found his way back to the station, the last train had left.

So he began walking the streets of the big city again, but now it was after midnight. Finally the police picked him up and put him in a cell for further investigation in the morning.

When the next morning had finally come and the detective who was interrogating him was called away for a moment, bewildered and desperate the boy thought he saw his chance to escape and jumped through an open window, thinking he was on the ground floor. He was, however, on the fourth floor and would have fallen to his death if there had not been a canopy to break his fall.

Fortunately not too badly hurt physically, but in a desperate mental state, officials had put him in the place where I found him. And that is where he told me his story. But then came the big surprise: he looked me straight in the eyes and said, "Reverend, do you know why I am not dead? I owe it to the Lord Jesus."

Somewhat puzzled I asked him, "Do you know the Lord Jesus?"

"Yes," he said, "I know him. Because you know in this place I am often very scared, especially during the night. But then I slip into Mr. (and he named my other patient)'s bed and he tells me about Jesus. And that is so beautiful!" And he continued, "Reverend, when I am out of this place again will you baptize me?"

Going from one surprise to another, I wondered aloud, "Why do you want me to baptize you?"

Again he had his answer ready: "Baptism, Reverend, means that you belong to the Lord Jesus. And that's what I want...!"

God has no favourites. I am sure you have heard that said. But it really jolted even me, a preacher of God's grace and mercy, that he will use even a psychopath, suicidal because of the misery he had brought unto himself, to bring a child to Jesus. And what else could we do than find a good Christian home for such a one.

Jac Geuzebroek is a retired Christian Reformed minister living in Whitby, Ont.

Features

No wonder 'God has an image problem'

Bert Witvoet

Whenever the public media deal with the Christian faith, we Christians prick up our ears. Not only that, we almost breathe a sigh of relief that the silence surrounding religion has been broken. It's not often that God gets mentioned in stories about immigration, education, taxation, copulation and all those other important "ations." Never mind that the church has salvation to offer. God seldom gets the headline.

But on April 6 *The Globe and Mail* carried an unusual opinion piece by Philippa Campsie that actually could be considered a voice for God or for the church. Entitled "Missing the point of Christianity," Ms. Campsie takes aim at an article that had appeared in an earlier issue of *The Globe and Mail*. That article had been written by Heather Ferguson, a Toronto public relations consultant, and was entitled "Why God has an image problem."

Wanting to share the excellent article by Ms. Campsie with our readers, we obtained her permission to reprint it elsewhere on this page. To provide the context for her article we will briefly summarize what the Ferguson article was about.

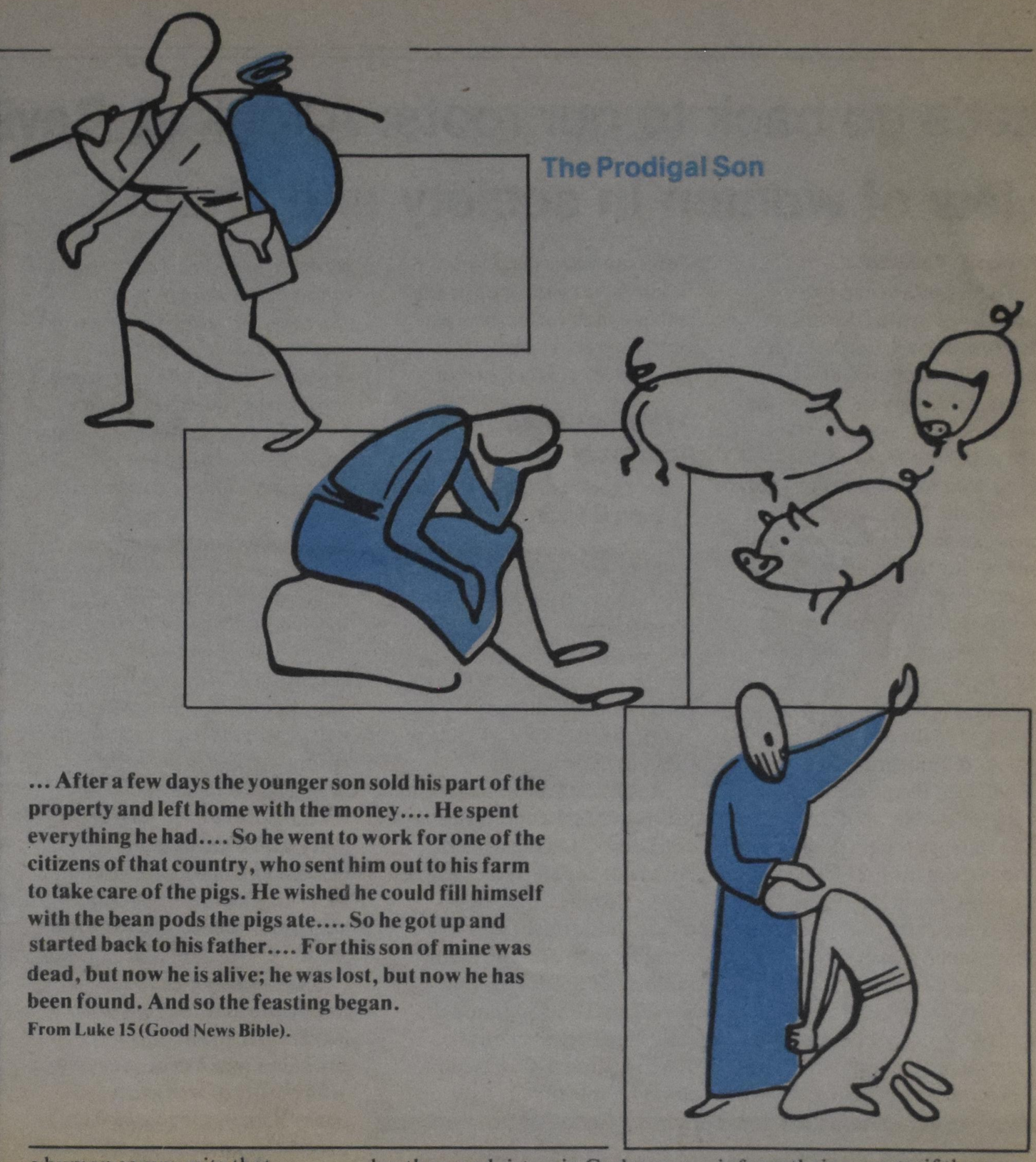
Ferguson wrote that although the words of Christ have great meaning, the words of the church belong to another era. She was referring to the church's practice of speaking of human beings as sinners needing help. Ms. Ferguson resents ideas of subordination and repentance.

The teaching of the church is contrary to what society teaches us about the self-worth of each individual, said Ms. Ferguson. "Society is trying to teach us that we are inherently good and trying to be better, while institutionalized Christianity is telling us that we are inherently bad and trying to be good."

Ms. Ferguson puts forth the idea that God is a kind teacher who loves his students and respects whatever path they take. The image that the church projects of a father God who approves or disapproves of what we do is distasteful to her. Nor does she want to think that Christ died for her sins. What sins?

At the end of her article Ferguson asks to be allowed to return to the church to practise her brand of Christianity "with likeminded people, in a parish, once a week."

We compliment Philippa Campsie on her perceptive response to Heather Ferguson's article.



... After a few days the younger son sold his part of the property and left home with the money.... He spent everything he had.... So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. He wished he could fill himself with the bean pods the pigs ate.... So he got up and started back to his father.... For this son of mine was dead, but now he is alive; he was lost, but now he has been found. And so the feasting began.

From Luke 15 (Good News Bible).

Missing the point of Christianity

Philippa Campsie

In her recent article on this page ("Why God Has An Image Problem," March 27) Heather Ferguson complained that every time she enters a church she is reminded that she is a sinner. She wants to walk hand in hand with her God, who will be a teacher who loves all students and respects the paths they are trying to take.

This is an unfortunate analogy. We have seen the waste of minds and lives as teachers fail to teach — precisely by paying too much attention to the paths their students are trying to take and not pointing to the best path. We are beginning to realize that teachers cannot avoid teaching children that there is a right and a wrong way to add up two and two, and a right and a wrong way to spell "cat." They also cannot help pointing out that there is a right and wrong way to play in the schoolyard: "Let Sally have her turn on the swing." "Don't hit Bobby." Right and wrong. Values. How unfashionable. How necessary.

At the same time, Ms. Ferguson refers to the parable of the prodigal son as a "platitude" about God's love for us. In that story, a father lets his son go on an extended spending spree with the father's money and welcomes the son back when he returns, poor and repentant. The father lets the son choose his own path. God is prepared to do as much for us, but Ms. Ferguson seems to find the story offensive. Go figure.

Who, me?

Ms. Ferguson goes on to say that Christ died for her sins — sins of which she was not even aware. I congratulate Ms. Ferguson on what is no doubt an exemplary life, but I cannot find anything to admire in her lack of awareness. Ms. Ferguson probably means that she would not dream of selling drugs to schoolchildren or abusing the elderly or joining a neo-fascist hate group.

However, people do such things every day and we need to be reminded that we are part of a human community that allows these things to happen. Closing our eyes to the reality of evil is as bad as condoning it. Gathering once a week with others to consider the evil that people do is not such an onerous task, compared with the burden of those who suffer differently from that evil: the raped, the homeless, the abused.

But there is another reason for pondering that troublesome concept of sin. We are not perfect. All of us, without exception, are guilty of small daily failures: the cutting remark about a friend, the refusal to help a needy stranger, the undermining of the efforts of a co-worker. We are too often guilty of larger evils: selfishness, greed, dishonesty. Of course it makes us uncomfortable to be reminded about this. But Christ did not come into the world to make people feel comfortable. Christ did not die in agony on the cross that we might feel good about ourselves all the time.

Worthy of adoration

The concept that Ms. Ferguson particularly dislikes is that of subordination. She seems to want to be the equal of her God. Refusing to accept that there is anything better or higher than oneself is also known as megalomania. If we are to retain what is best in our humanity, we need to identify with the poor, the weak, the handicapped, the disfranchised. We must understand what it is to be without power if we are to exercise power wisely. As brothers and sisters in God, we know we are the equal of anyone on earth; by acknowledging a deity who is above us all, we recognize that we have a long way to go to make this a perfect world.

Another concept that offends Ms. Ferguson is that of worship. In everyday life, when we say we worship something, we mean that we love it, we are devoted to it, we honour it. Why should a chuchgoer have difficulty expressing love, devotion and honour to her God? Why would she go to church at all if she didn't feel that way? I suppose the answer is that Ms. Ferguson wants God to be "plausible." Not inspiring or challenging or extraordinary. Just plausible. It would indeed be hard to love and honour a God that uninteresting.

Demonstrating unconditional love

There is one way in which I would agree that God has an image problem, but Ms. Ferguson overlooks it. Throughout the New Testament, the idea of parenthood is repeatedly invoked as a shorthand way of expressing unconditional love. The father of the Prodigal Son one example. Another is Mary standing at the foot of the cross when all the disciples have fled. The commonest prayer in the church begins, "Our Father..." The problem is that many people these days do not associate their home life with unconditional love. People from abusive families do not learn what unconditional love is from their parents; if they are lucky they may learn it from a therapist, teacher, friend or member of the clergy. But far too many never learn it at all.

The image problem with which the church must grapple is expressing the idea of unconditional love to people who have never experienced it. That means welcoming all comers into the church, reaching out to the community in every way possible, accepting differences among members of the congregation and working patiently to resolve conflicts. If the church is to blame for people turning away from its institutions, it may be because too many churchgoers hold attitudes similar to Ms. Ferguson's: I'm not a sinner, I don't need help, I don't want to be reminded of unpleasant things, I'm okay and your salvation is your problem.

There is a time for the church to focus on the positive, to celebrate and praise its own members. But that is not the sole function of the church. The struggle for perfection, as any virtuoso musician or Olympic athlete knows, is a matter of recognizing our shortcomings, not once, but over and over again, and trying daily to correct them. A teacher who overlooked our errors and supplied only praise would betray our trust. A teacher who patted us on the head every time we appeared would not be treating us as adults capable of exercising free will.

Philippa Campsie is editor-in-chief at Macmillan Canada.

Let's go back to our roots: A look at Bavinck's view of women in society and church

Albert J. VandenPol

During more than two decades of heated debate in Reformed circles on the place of women in church and society, it's very surprising that no one has mentioned either the author or the book that gives the most thorough treatment of the subject. Even more surprising, *it was written more than three-quarters of a century ago, in 1918!*

The book *De vrouw in the Hedendaagse Maatschappij* ("The Woman in Today's Society"), written by none other than the most highly respected and prominent Reformed theologian of his time, Prof. Herman Bavinck. Dr. Bavinck taught dogmatic theology at the Free University of Amsterdam for 19 years and was a close associate of Dr. Abraham Kuyper. Even today he is recognized and trusted worldwide for his profound and meticulous scholarship in systematic theology within the Reformed tradition.

No doubt the reason for the silence about this book is that it has not been translated into English, has long been out of print and is almost impossible to find. That's regrettable, to say the least, because it richly deserves attention in the context of the present debate in some Reformed churches, particularly the Christian Reformed Church. According to Dr. R.H. Bremmer in his book *Herman Bavinck en Zijn Tijdgenoten* ("Herman Bavinck and His Contemporaries"), although Bavinck was socio-politically rather conservative, he was very progressive on the matter of women's emancipation.

A level-headed appraisal

Based on his skillful review of relevant biblical texts, combined with a deep desire to look at the women's issue from the practical side, Bavinck contends that since the right to vote was granted universally to men, it should not be withheld from women either.

When related specifically to the church, Bremmer encapsulates Bavinck's view as follows: "In the church he considered that the woman could not be denied the right to vote, and her right to hold office would have to be considered in a level-headed manner. If proof against it would not be strong enough, [and here Bremmer quotes Bavinck directly] 'we would never be able to stem the consequences in the long run anyway, by striking fear into the hearts of people.'"

From the outset, in the foreword to his book Bavinck makes his convictions crystal clear in his typically precise and modest fashion:

This brochure does not have as its purpose to deliver a fervent plea for the passive and active suffrage of women. For that a greater faith in the salutary results of this or any other electoral system would be required than with which I may credit myself. Yet, I am of the opinion that women's suffrage, if it is desired by an ever-increasing part of the population and with mounting earnestness, ought *not to be refused by the men in the present time and by our electoral system as presently in force, nor* can *be refused on sufficient grounds.*

For that matter, if the signs of the time do not deceive, women's suffrage will come about, just like in many other countries, also in a few years in our fatherland, if not with our will then against it. And then it is necessary, in order to be prepared for that time, to form for ourselves a clear idea of the place which the woman occupies in today's society and to seriously think about the education which must train her for it.

The primary goal of this publication is therefore to draw attention to the important problems which are connected with the life of women in today's society, and which are absolutely not new, but have, until now, as yet received too little interest in our circles. (De Vrouw in de Hedendaagse Maatschappij.)

"Bavinck makes no essential distinction between the place of women in society or in the church."

Bavinck makes no essential distinction either here or in the rest of his book between the place of women in society or in the church.

No condemnation

This is also clear from the reactions to the book at the time of its publication. And surprisingly, respondents such as professors Greydanus and Fabius, although expressing some disagreements and reservations, do not condemn Bavinck's views as in conflict with the Holy Scriptures.

Others, apparently the majority, welcomed the book with strong agreement, even enthusiasm; among them: Prof. Hoekstra, Dr. B. Wielenga and even Dr. Abraham Kuyper, who wrote: "Dearest friend, I am very pleased with *The Woman in Today's Society.*"

Most instructive for us in our present discussion on the same issue is that although there were clear differences of opinion on this matter among the Reformed theologians of the Netherlands in 1918, no one accused Bavinck or anyone who agreed with him of violating obedience to the Holy Scriptures or to the confessions.

It is to be hoped that it may not be too late for us to learn from this piece of history and adopt a similar responsible and thoroughly Reformed stance.

Herman Bavinck

Albert VandenPol is a retired Christian Reformed pastor living in Langley, B.C.

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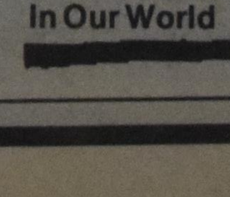

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Feature

WHEN I GET HOME

A journal of a brief tour of the Netherlands in 11 parts

TEXT: PAUL SPOELSTRA

Part 9
Wednesday, May 28

From Soestdijk we travelled south by train to Breda where my cousin Elly worked in a clothing store. This was the last leg of our tour and the sense of anticipation about the upcoming Saturday's visit to the Hague was building. We found Elly's store on a promenade in the Ginnekenstraat, announced ourselves to a clerk and were ushered into a back room. It was mid-morning, a perfect time for the murderously bitter coffee and the Marlboros she pressed on us.

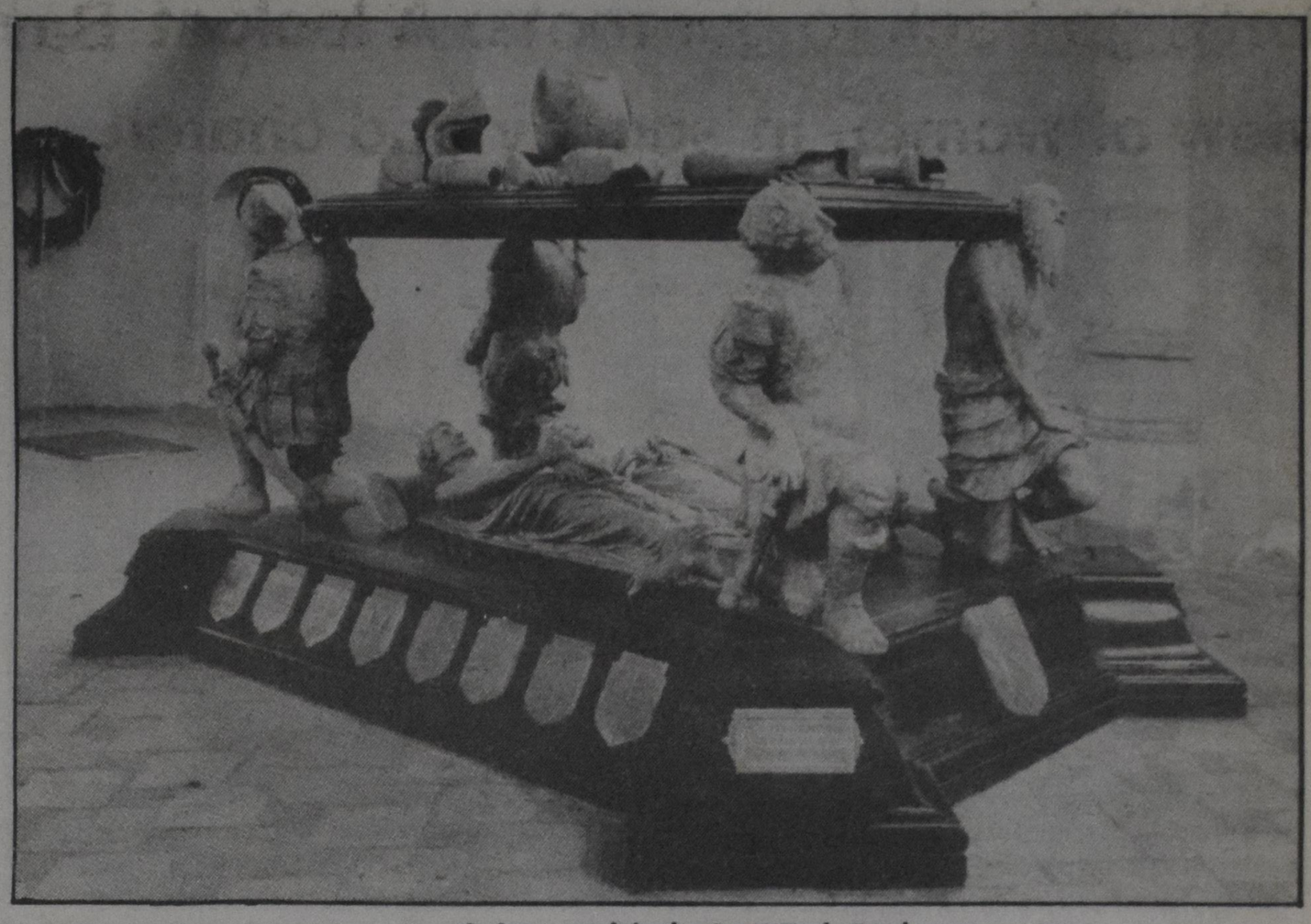
My fund of knowledge about Breda was shamefully low and it basically remained that way despite an extensive walking tour. Diego Velasquez painted it in the background of *The Surrender of Breda*, 1635 (also known as *The Lances*). The painting depicts Justin of Nassau handing the key to the city over the victorious Spanish, and is amusing in that the Dutch troops resemble a line-up at an unemployment office while the Spanish soldiers all look like classics professors.

Breda is also a centre for army training and there is a military academy based in a 15th century castle called, aptly enough, the Kasteel. My grandfather was posted there in the early years of this century. At present, all male Dutch citizens, upon reaching age 18, are required to spend two years in the military or to perform an equivalent community service.

The Kasteel was reminiscent of the Dromedaris in Enkhuizen — muscular, functional and dull. Lingering near its gate I observed a long-haired youth in khaki slouching against a pilaster beside the entry way. When two officers walked past he casually straightened up, brushed his forehead in salute and smirked as they continued on. It is a relief to know that they aren't transforming all these inductees into Ghurkas.

Nearby was Breda's Grote Kerk. An arts and crafts display occupied much of the church floor. It was mostly kitsch, like needlepoints of Ter Borch paintings and pillow slips with wide-eyed kittens appliqued on them, but it was fun to look through. Also of interest, mild and little, were pen-and-inks of the church features, including its fine tower, and racks containing recordings of performances on the Grote Kerk organ, the kind of albums only a mother could love.

Many of the details of the Grote Kerk must be left to the imagination. Statues and reliefs are missing noses, ears, toes, legs and heads. Wood reliefs are stained, cracked and pockmarked. Delicate egg-and-dart canopies are fragmented and frescoes are overpainted. Some of this is the work of time, and some of iconoclasts, but most of the blame lies with French and German troops of occupation who used the church as a stable, hand-carved misericords as mangers and used icons as target practice.



Chalon's vault in the Grote Kerk, Breda.

Wandering into a chapel adjacent to the ambulatory I chanced upon the burial vault of Rene Van Chalon, who willed the principality of Orange (in Southern France) to his cousin Willem van Nassau-Dillenburg, the progenitor of the Dutch royal family. According to church brochures it is thought that Chalon's vault was intended for Willem, who had come to be known as Willem the Silent. However, when he was assassinated in 1584, Breda was in Spanish hands. Thus Willem was buried in the Nieuwe Kerk in Delft and somebody named Englebrecht ended up in Chalon's vault. Where Chalon is, who really cares?

★★★★★

Hendrika and I spent the remaining scraps of the day devising plans for the last three days of our stay in Holland. These plans included trips to Zwijndrecht, Dordrecht, Oosterhout, s'Hertogenbosch, Rotterdam, Delft, Belgium and the Kinderdijk, but by now only one day, Saturday, and one destination, the Hague, occupied my thoughts. One of the reasons why I had risked my life flying to Europe was to see two paintings hanging in the Mauritshuis in the Hague: Jan Vermeer's *View of Delft* and Paulus Potter's *The Young Steer*. Now the reward was at hand. Everything else, as a former music teacher used to tell me, is window dressing.

The Surrender of Breda — **Diego Velasquez, 1599-1660.**

Paul Spoelstra is a carpenter living in Hamilton, Ont.

GROTE KERK AT BREDA

Grote Kerk at Breda.

INVESTMENT OPPORTUNITY

for amounts $15,000 and up, 10¼ per cent interest for first mortgage monies on prime property in the Yonge & Finch Centre, Toronto, Ont. Safe investment in excellent location.

Harry Snoek Limited, (416) 221-7400. Ask for Mr. Snoek

NOW OFFERING

RRSP 7.25% (compounding monthly; equal to 7.5% regular interest)

Regular fund 7.5%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Summer Job Market

Attention: All Students

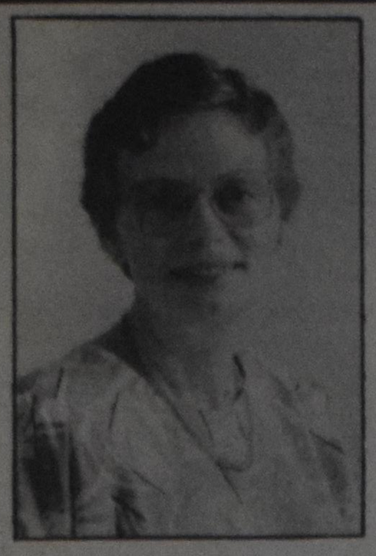
We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 29.**

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is *free of charge.* We have only *one* request: Please *cancel* the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager



small talk

Alice Los

Watering God's garden

This past winter I've had the privilege to teach a church school class. Don't ask me how I ever dared to volunteer to do this because I've always held that instructing the youth of the church in the ways of faith and doctrine is one of the most important mandates of the believers. It demands skilled teachers and I did not believe I qualified.

Now that the season is finished I can only hope that my students learned as much as I did myself. It was good for me to delve into the *Heidelberg Catechism* and to rejoice in the beauty of the Reformed heritage. It was also good to observe a group of 14 and 15 year old kids from a more intimate angle than I'd previously seen as I enjoyed their company for one hour each week.

I was happy to find an easy camaraderie among the five boys and four girls and I wished morés would have been more like that when I myself was making the transition from adolescence to being a young adult. Of course, in those days young people had their own ways of interaction which served them well, and life then, too, was a satisfying experience.

Complex teenagers

But these past months I have been struck by my students' openness, and even their piety. I've also been irked by their lack of interest at times, and their occasional ignorance. Then again, they've had me stumped with their questions. And I have been amused because as much as they liked to skip a class every so often, in the end they were eager to find out if anyone of them had a perfect attendance record.

They have endeared themselves to me with their prayer requests for grandparents and friends alike. Some of them serve as assistant Sunday school teachers, and when I see them with their charges on Sunday mornings I'm proud of them and I have told them so. I also told them that that's when they are prophesying (Lord's Day 12) and they were surprised — and pleased.

God gives the increase

I know that on the day when, by God's grace, they will stand up in church to profess their faith I will be moved more than I already am on such occasions.

Meanwhile, there has been many a Wednesday evening that I drove home from church despairing of the significance of it all. Had I touched any hearts, nourished any intellect? Had I gotten the point of the lesson across? Yet it was also on such evenings that I knew best that it isn't any church school teacher who keeps the church alive! All she or he can do is water a few inches of God's worldwide garden and pray, *with* the congregation, for the growth of the flowers of faith and Christian maturity.

Alice Los lives in Inkerman, Ont.

Friends of God

Wayne Brouwer

Wordsmith

"...Strengthen me according to your word" (Psalm 119: 28).

Someone once asked Malcolm Muggeridge what epitaph he might like on his gravestone. Muggeridge paused for just a moment, we're told, and then with a twinkle in his eye he said "He used words well!" That's how Muggeridge wanted to be remembered.

I like that thought. In an age of video and the visual, it speaks of human interaction and communication, of wordsmithing to elevate the soul.

Words with power

Rollo May pointed out in his most recent book, *The Cry for Myth*, that what aches in the human heart is a longing for story, forged in the metal of language that fashions for us identity and purpose.

To put it in Northrop Frye's phrase, "words with power" give us life. He took his theme from Jesus' teaching, as Luke refers to it in 4: 32 — "They were amazed at his teaching, because his message had authority." And surely there is something transcendent in the power of the word.

Echoes of eternity

In the Hebrew language used by the poet to pen Psalm 119, the term *dabar* means both "word" and "deed." Words are never static records, ciphers on a page. They are alive with energy. A word must act or do something in order to be a word. These verses are pages from a diary in which God's Word has become the creative energy by which he lived. He searches the alphabet from beginning to end (from Aleph to Taw) to find human terms to describe utterances unseen that have carried him along. The creative Word of God has been for him a boundary "law" of protection, a set of "statutes" that serve as pilot lights, "precepts" that create wisdom, "commands" that lead and "promises" that draw toward the future. In short, the word of God acts on him like music operates on those magical little flowers you see in novelty stores: so long as there is sound, there is motion; so long as there is voice, there is identity; so long as there is Word, there is Life.

One final word

Dr. Seuss (of children's books fame) once penned this verse:

It has often been said
there's so much to be read,
you never can cram
all those words in your head.

And any family that tries to use the Psalms for mealtime devotions knows how true that is when Psalm 119 comes up on the schedule. No child can rightly endure the reading of "all those words."

Maybe that's why when God, the great wordsmith, decided to speak his last and greatest Word, it became flesh and walked for a time with us. In him the "word" and the "deed" were one and the same thing. Truly, you could say about him: "He used words well!"

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Summer Graduate Courses for K-12 Teachers

Calvin College announces its summer graduate courses designed for those who wish further professional training and those who need to satisfy the requirements for continuing certification, additional endorsements, or master's degrees. **$810 per course taken for credit**

SESSION II Classes will meet June 22-July 15, M-F, 8:30-11:50 a.m.
EDUC 513 *Psychology and Teaching of Reading*. Myra Kraker.
EDUC 540 *Reading Problems in the Classroom*. Gloria Stronks.
EDUC 550 *Theories of Learning Disabilities*. Corrine Kass.
MUSC 580 *Advanced Methods and Materials for Music Education*. Dale Topp.
PHIL 501 *The Educational Enterprise: A Philosophical Perspective*. Gregory Mellema.
PSYC 511 *Introduction to Guidance and Counseling*. Steve Timmermans.
SOC 501 *School in Community*. Gordon De Blaey.

SESSION III Classes will meet July 16-August 7, M-F, 8:30-11:50 a.m.
EDUC 537 *Curriculum Theory and Development: Early Childhood Education*. Yvonne Van Ee.
EDUC 543 *Teaching Reading Through Literature*. Bette Bosma.
MUSC 513 *Analysis*. Calvin Stapert.

SPECIAL SESSIONS
EDUC 536 *The Young Child in an Educational Setting*. June 15-July 8, Yvonne Van Ee.
EDUC 538 *Staff Supervision and Development*. June 29-July 17, Carl Mulder.
EDUC 563 *School Law*. July 20-August 7, Julia Stronks.

(616) 957-6105 For Additional Information on Courses
Graduate Studies Office, Calvin College,
3201 Burton SE, Grand Rapids, MI 49546

Calvin College

All-inclusive diaconal conference focuses on outreach

Bill Fledderus

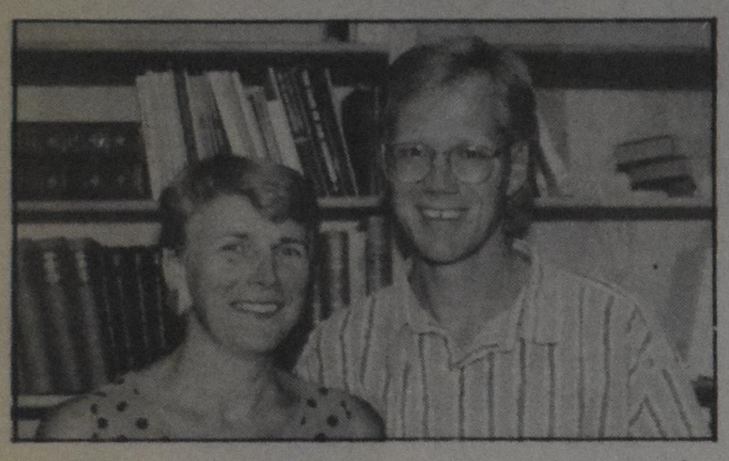
LISTOWEL, Ont. — This year's spring conference for Christian Reformed congregations in Classis Huron was the first of its kind in Canada: though traditionally a meeting for the deacons of area churches, this year it also involved elders, pastors, evangelism committee members and other laypeople.

For the 200 attendants, the conference was a time of realizing how traditionally disparate elements of the church structure can better work together and act as a team in outreach and community ministry.

"Getting all of us together doesn't happen too often," says Ron DeRuiter, a former deacon from Kitchener, Ont. "There is a lot to be gained from working together, and it's great to see that we can learn from each other."

Participants were challenged to find ways to work together to minister to fringe members, hurting families, youths, and new Christians — not only to prevent people from "falling between the cracks," but to find needs which are at present not being met and to expand current outreach by developing new outreach projects.

"There is more to church outreach than evangelism and getting people to fill the pews," says DeRuiter. "A church has to look hard for all sorts of people's needs and to witness to them by helping in ways other than just spiritual counsel."



Peter and Marja are IN

Dear P&M:

Some weeks back you had a column about infertility (March 27, 1992). Those of us who are married and childless need all the support we can get. Our churches need to know how to accept those of us who are struggling with this.

I have enclosed some issues of **Stepping Stones,** *a bi-monthly Christian magazine published with the purpose of offering "hope, encouragement and support to infertile couples." I have found this to be a real comfort. Back copies are available for the asking. They make a great resource file.*

Dear Struggling with Infertility:

We are happy to recommend to our readers this publication for childless couples. Each four-page issue contains personal accounts of struggles with infertility, advice for dealing with related problems such as friends who become pregnant, as well as book reviews and addresses of support groups.

Write to:
Stepping Stones Ministry
P.O. Box 11141
Wichita, Kansas, 67202
U.S.A.

Thanks for alerting us to the fact that childlessness is a struggle. An article in *Stepping Stones* by Sharon Taylor concluded with these words: "Yes, infertility hurts. It hurts physically and emotionally. It is a life crisis, and at times can threaten your relationship. But with the proper support, eduction and faith, the crisis of infertility, just like all other life crises, can be handled."

Dear Readers:

The big catastrophes in our lives and communities get most of our attention. But what about those little things which are much more common to us all? The following comments are Peter's reflections on the past month. A slice of life, if you will. Maybe you can relate.

There's a saying that goes, "Life is what happens to you when you're busy making other plans." April was like that for me. I'm not talking about anything earth shattering or truly devastating. Just some schedule mix-ups and changes in plans that brought disappointment and frustration at a time of the year when you long for a bit of a break. Here's what happened to some of my plans.

From time to time I try to do something special with one of my children. A father-daughter date. Back in January I had taken Christy for supper and a hockey game in Buffalo. We had a wonderful time! I was going to do the same thing with Rachel on April 2. I had a pair of tickets for a game between Montreal and Buffalo. The plan was to leave right after school on Thursday, eat supper at the Spaghetti Warehouse, then take in the game. But the NHL players had different plans. They went on strike on Wednesday, the day before our game. We hung on to the tickets, hoping against hope that it would be rescheduled at a time when we could attend. We hoped in vain. It was not to be. Although the strike was over on the 11th, our game was played on Palm Sunday, the 12th, at 7 p.m. That evening found us at an ecumenical service in the Bethel Baptist Church instead, as our congregation joined an auditorium full of strangers who had gathered not to cheer their favourite team but to praise the Lord.

On Tuesday, the 14th, I settled in at the church council meeting. The numbers seemed smaller than usual. "Where is everybody?" I wondered aloud. "At the Acappella concert," someone said. "What Acapella concert?" I asked, my heart sinking. "The one in Niagara Falls," came the answer. When I came home I asked Marja when the concert was. We checked our calendar and found it clearly marked...on May 14. Then we checked our tickets and, sure enough, they said April 14. Four tickets. Forty bucks down the drain. The next day we had to explain to our girls why we had missed it while all their friends talked about nothing else on the the bus!

Finally, on Good Friday, we visited my parents. My dad, who had just preached in Wellandport, passed along someone's message that they were looking forward to hearing me preach there next week. What! Preach in Wellandport! There had to be a mistake. April 26 was my Sunday off and we had made special plans to be away for the weekend. In a panic I searched my Classis Niagara file, phoned the church clerk who was not home, even phoned the clerk of Classis Niagara. The next day someone called. No doubt about it. I had a classical appointment in Wellandport. Hard to take when your family gets one weekend off every two months. But it was no one's fault but my own for somehow missing this information. And as you read this you may know that on the 26th I was where I was supposed to be: on the pulpit at Riverside CRC preaching the good news of Jesus with a painful smile on my face and a bittersweet ache in my heart.

There's another saying. "April showers bring May flowers." In light of last month's follies I'm counting on this saying to be true, too.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classified

Summer Job Market

AMSTERDAM: 21-year old female seeks summer job in **Amsterdam area**. Experience in household work, mother's help, hotel work, waitressing. Agatha Muszynska.
Phone: (416) 274-3817

FONTHILL: 19-year-old, Niagara College student, seeking summer employment in **Pelham/Welland** area. Class G license. Will consider anything; have own transportation. Available May 1/92 to Sept. 1/92.
Please call Ed at (416)892-5031

Grimsby, Ont.: Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but **prefers study-related work**. Available after May 10, 1992. Dirk-Bastiaan Schouten.
Phone: (416) 945-5335

London, Ont.:
I am an **18-year-old L.D.C.S.S. student** looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22.
Please call Evert at (519) 482-5852

Lucknow, Ont.: High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, driver's licence.
Phone Steven at (519) 528-3337

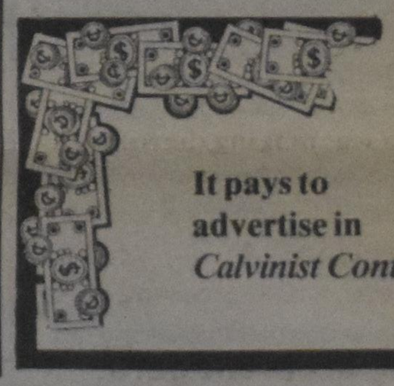
Classified ads continue...

Summer Job Market

OSHAWA, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at **(416) 682-8311 during office hours (8-4 p.m.).**

St. Catharines, Ont.:
20-year old **Brock University, physical education student** seeks summer employment in **Hamilton/Niagara** area. Class DZ driver's licence and experience in agriculture, landscaping, sheet metal and construction.
Will consider anything. Have own transportation. Available April 23 to Sept. 1, 1992.
Please call **Michael at (416) 687-7085**

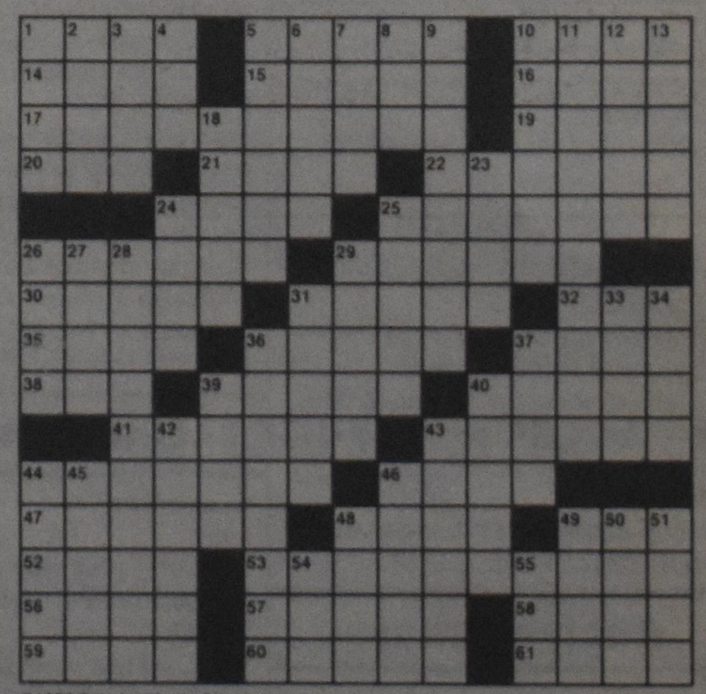
ST. CATHARINES, Ont.: Early childhood education graduate looking for a summer full-time job in a daycare, homesetting, also experienced in greenhouse work. Available May-August in St. Catharines or Kitchener area. Contact Paula Wiersma **(416) 934-0515 (after 6 p.m.).**



It pays to advertise in *Calvinist Contact*

Weekly puzzle

by Matthew Higgins



ACROSS
1 Tremendous
5 Expenses
10 Growl
14 Elevator man
15 Lift
16 Ms Anderson
17 Author in puzzle
19 Rainbow
20 Exclamations
21 Distribute
22 Pay a debt
24 Toppers
25 Peasant girls
26 Go by again
29 Ballroom dance
30 Jim-dandies
31 Threefold
32 Hoopsters' org.
35 Traditional knowledge
36 Fern leaf
37 Thickening agent
38 Curve
39 Self-possession
40 Unsoiled
41 Takes by force
43 Gruff-voiced
44 Novice on the job
46 Bewail
47 Adjusts
48 Intimidates
49 Long scarf
52 Moslem prince
53 Author's unfinished work
56 Clothes designer
57 Sea duck
58 Hanker
59 Lab burner
60 Combine maker
61 Biblical pronoun

DOWN
1 Nickname of baseball's Johnson
2 Mormon state
3 Sloe and cotton
4 Native of: suff.
5 Vinegar holders
6 Kilns
7 Location
8 Half a fly
9 Author's "— Sensibility"
10 Malfunction
11 Author's "— Abbey"
12 Old-womanish
13 Emerges
18 Accumulate
23 Differ or refer end
24 Leveret
25 Complaining cry
26 Part
27 "Country" Slaughter
28 Author's last work
29 Disagreeable
31 Nonsense
33 Ewe calls
34 Eng. composer
36 Covered with trees
37 Freed or Ladd
39 Football play
40 Ivory or Gold
42 Mountain range
43 "— things in Glocca Morra?"
44 Swap
45 Send payment
46 Grass cutter
48 Give up
49 Two together
50 Fairy tale opener
51 Tennis great
54 Hasten
55 Perch

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Last week's puzzle

L	U	G	S		I	D	A	S		R	A	J	A	H
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Classified

Classified rates

GST Inclusive

Births	$35.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

KAMPHUIS:
George and Mary Ann thank God for the gift of new life.

MEGAN MARYKE

was born Mar. 30, 1992, weighing 8 lbs. 12 oz.
She is lovingly welcomed by Gregory, Alisha and Jamie-Jacob.
Fourth grandchild for Mr. & Mrs. VanWijk of Nepean and 11th grandchild for Mr. & Mrs. Kamphuis of Mississauga.
Home address: 41 Lankin Blvd., Orillia, ON L3V 6T1

Anniversaries

1947 1992
With thankfulness to our heavenly Father, we hope to celebrate, the Lord willing, on May 20, 1992, the 45th wedding anniversary of our parents and grandparents,

BERT and STIEN GORTER
(nee Damm)

Their thankful children:
Jack & Marian Gorter
Fred & Grace Nyland
Cecil & Fran Gorter
and 10 grandchildren.
It is our prayer that the Lord will richly bless them and spare them for many more years to come.
"I will never fail you nor forsake you."
Open house will be held on Friday, May 22, 1992, from 7-10 p.m. at the Troy United Church, Hwy. #5, Troy, Ont.

Births

STARING:
"Give thanks to the Lord, for he is good; his love endures forever" (Ps. 118: 1).
We, John and Tracy, praise God for blessing us with the precious gift of a healthy daughter,

REBECCA LYNN

born April 6, 1992.
Delighted grandparents are Emma Staring of Brampton, Ont., and Gerald and Janet Hessels of Glen Williams, Ont.
Home address: 3345 Silverado Dr. #44, Mississauga, ON L5A 3Y8

Birthday

HOFSTEDE:
With joy and thanksgiving to the Lord we announce the 80th birthday of our mother, grandmother and great-grandmother,

LUTSKE HOFSTEDE
(nee Binnema)

on May 7, 1992.
We invite all the friends and relatives to an open house at home on May 9, 1992, from 1-4 p.m.
Congratulations Mom and may the Lord continue to grant you good health and happiness!
Love from your children.
Home address: 2337-Hwy. 2, R.R. #6, Bowmanville, ON L1C 3K7
Phone: (416) 623-2875

QUARTEL:
"Praise the Lord, O my soul. I will praise the Lord all my life. I will sing praise to my God as long as I live" (Ps. 146: 1, 2).
Warm congratulations to

ADRIANA and JOHN QUARTEL

who hope to celebrate their 86th and 85th birthdays on May 7 and May 12, 1992, D.V.
We give thanks and praise the Lord for all the love and care they have given not only to their family but also to many others who were placed on their path.
Congratulations Dad and Mom, Opa and Oma. You are loved and cherished by all of us.
Jack & Jennie Quartel — Burlington
Harry & Mary Quartel — Mount Forest
Marie & Peter Kranenburg — Toronto
Corrie & Keith DeVries — Langley, B.C.
Jannie & Herb Verbeek — Exeter
Annie & Harry Kerkhof — Acton
26 grandchildren (one with the Lord) and 30 great-grandchildren.
Correspondence address: Holland Christian Homes, Apt. 710 - 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

Anniversaries

Gaastmeer, Fr. Jarvis, Ont.
1937 May 13 1992
"Commit your way unto the Lord, trust in him, and he will act" (Ps. 37: 5).
The Lord has been good to us as a family in giving our dear parents, grandparents and great-grandparents

JOHN and PATRICIA HOGETERP
(nee Deinum)

55 years of marriage.
We rejoice with them on this happy occasion. We thank God for their good health, their support, and their prayers.
Mom and Dad, may God surround you with his love and peace each new day!
With love and congratulations:
Peter & Ruth Hogeterp
Martha & Louis Bill
Rose & Mike DeBeer
Clarence & Patti Hogeterp
Hazel & Larry Schipper
29 grandchildren and 17 great-grandchildren.
Home address: 76 Towncentre Dr., Apt. 207, Townsend, ON N0A 1S0

Anniversaries

Oostermeer, the Neth. Emo, Ont.
1932 May 19 1992
I Chronicles 13: 14b.

JOHANNES and SJIEUWKE BOSMA

We rejoice and give thanks to the Lord for his faithfulness shown to our parents, grand- and great-grandparents as they, D.V., will celebrate their 60th anniversary.
We pray that the Lord will keep you in his care.
With love from:
Margaret & Fred Moolbroek
Maynard & Marilyn, John, Cindy & Bob, Marilyn & David, Sandra & John
Sharon & Dick van Beek
Susan & Pete, Peter
Klaas & Gerda
John, Ken & Cindy (friend), Murray
Sadie & Wilbert Roersma
Jerry, Mary & Wade, John
Peter & Darlene
Nancy & George, James & Christine (fiancee), Karen, Wendy
Teena & Albert van der Ploeg
Cheryl & Gerben, Jim, Don, Marilyn
Robert & Janice
Brian, Kevin
Liz & John Visser
Roy, Neil
Louis & Penny
Rachael, Caleb, Bethany
Jerry & Joyce
Amanda, Jeremy, Eric, Brendon and 10 great-grandchildren.
Home address: Box 533, Emo, ON P0W 1E0

Nyland Edmonton
1952 1992
With thanksgiving and praise to God, we are happy to celebrate the 40th wedding anniversary of our parents and grandparents,

BILL and THELMA BREEUWSMA
(nee Huisman)

We pray that the Lord will continue to bless you and keep you in his care.
With love from your children and grandchildren.
Annette & Everett Moes
Joanne, Carol, Julie, Matthew, Catherine
Fred & Wilma Breeuwsma
Angela, Denise, Steven
Randy & Lori Breeuwsma
Adriana, Lianne, Ryan
Family and friends are cordially invited to an open house in their honour on Saturday, May 30, 1992, from 8-10 p.m. at East Edmonton Chr. School, 11515-36 St., Edmonton, Alta.
Home address: 12121-47 St., Edmonton, AB T5W 0E1

Smilde, Dr. Chatham, Ont.
1947 1992
"... A cord of three strands is not quickly broken" (Eccl. 4: 12).
With joy and thanks to God, we are happy to announce the 45th wedding anniversary of our parents and grandparents,

CORNELIS and REINA FEYEN
(nee Mast)

We congratulate them and wish them God's blessing and good health in the years to come.
Jacob & Lynnda Feyen — Norwich, Ont.
Kenneth & Maggie, Betty-Renee & Peter, Michael, Bradley
Fred & Margaret Feyen — Chatham, Ont.
Jesse, Tara
Wilma & William Rypstra — Georgetown, Ont.
Kevin, Shannon, Shaylyn
Jeannie & Robert Zalaski — Red Deer, Alta.
Henrietta & Todd Hunter — Westphalia, Kansas
Renee, Dennis, Jason, Kjell, Nastassje
Irene Ouellette-Feyen — Chatham Ont.
Lise, Mitchell
Home address: 14 Algonquain Drive, Chatham, ON N7M 5Y2

Anniversaries

Congratulations to George and Gertrude Kamphuis (nee Parlevliet) on the occasion of their 50th wedding anniversary!

Katwijk aan Zee, St. Catharines,
the Neth. Ont.
1942 May 5 1992
Praise God from whom all blessings flow!
We, the family of,

GEORGE (GERKE)
and
GERTRUDE (TRUIDA)
KAMPHUIS
(nee Parlevliet)

praise God for giving our parents 50 years of marriage in good health, happiness and prosperity.
Their thankful children:
John & Donna — St. Catharines, Ont.
John, Lisa
Anna & Conrad Van Dijk — Shakespeare, Ont.
Tracy, Tim, Supriya, Sashi, Shanti
Jane (Deceased 1960)
Mary & Roelof Kiers — Hoogeveen, the Neth.
Mark, Leo, Luke
Michelle & John Visser — Belleville, Ont.
David, Michael, Deborah, Jonathan
Home address: 402 Geneva St., St. Catharines, ON L2N 2G8

1952 May 15 1992
With praise and thanksgiving to God, we celebrate the 40th wedding anniversary of our parents and grandparents,

JOHN and TRYNTJE NYKAMP
(nee Eising)

Wedding text: "Serve one another in love" (Gal. 5: 13).
May God continue to bless you and keep you in his care.
With love,
Hans & Henny Uyl — Ingersoll, Ont.
Donovan, Deanna, Rachel, Anthony
Ed & Joyce Farrant — Comox, B.C.
Bernerd, Allan
Nick & Alice Moseychuk — Toronto, Ont.
Alexander
Harry & Teresa Klapwyk — Mansfield, Ont.
Elizabeth, Jeanette, Michael, Ingrid, Paul, Benjamin
Ron & Trudy Kassies — Londesboro, Ont.
Open house to be held on Friday, May 15, 1992, from 2-4 p.m. in the fellowship hall at Clinton Chr. Ref. Church.
Best wishes only, please.
Home address: R.R. #1, Clinton, ON N0M 1L0

Anniversaries

Wildervank, Gr. Calgary, Alta.
1937 May 11 1992
With gratitude to the Lord, we announce the 55th wedding anniversary of our dear parents,

ROELF and BOUWINA JONKER
(nee Oostinga)

We invite the many friends and acquaintances of our parents and our family, to share in this joyous occasion at an open house to be held at the Maranatha Chr. Ref. Church of Calgary, Saturday afternoon, May 16, 1992, from 2-4 p.m.
"Since my youth, O God, you have taught me and to this day I declare your marvelous deeds. Even when I am old and gray, do not forsake me O God, 'till I declare your power to the next generation, your might to all who are to come!" (Ps. 71: 17, 18).
Bert & Ann Jonker — Calgary, Alta.
Randy, David, Mark
Ralph & Nettie Jonker — Delta, B.C.
Michael, Robert, Darryl, Chantelle
Henry & Stien Jonker — Victoria, B.C.
Andrea, Brian, Karen
Best wishes only, please.
Home address: 4904-19th Ave. N.W., Calgary, AB T3B 0S0

1942 May 12 1992
With joy and thanksgiving to the Lord for his constant care and faithfulness over them in the past years, we would like to announce the 50th wedding anniversary of

JAN and JOHANNA KLOOSTERHUIS
(nee Wagenaar)

the Lord willing, on May 12, 1992.
We pray that the Lord will continue to bless and keep them in the hollow of his hand for the coming years.
Congratulations from your children, grandchildren and great-grandchild.
John & Jean Kloosterhuis
Robert, Darrell, Sandra, Brenda
Fred & Lucia Kloosterhuis
Lisa, Chris & Bobbi-Lee (Matthew)
Henry & Sylvia Kloosterhuis
Martin, Sylvia, Russell, Lillian
all of Thunder Bay, Ont.
Home address: R.R. #6, Thunder Bay, ON P7C 5N5

Classified

Anniversaries

Rijnsburg Fenwick
1942 June 2 1992
"Psalm 125: 1, 2."
Thankful to our covenant God, we, the children and grandchildren, wish to announce the 50th wedding anniversary of

PETER and GEERTJE GLASBERGEN (nee Ravensbergen)

We pray that the Lord will continue to bless you and keep you in his loving care.
Love from:
Gary & Helen Glasbergen — Jarvis
Edward & Andrea, Douglas & Lisa (fiancee), Geraldine, James
John & Harma Glasbergen — Fenwick
Peter & Denise (girlfriend), Karen, Phil, Rodney
Peter & Hilda Glasbergen — Fenwick
Maria, Michael, Conrad, Kathleen
Mary & John Dykstra — St. Anns
Kevin, Jeff, Kimberly, Henry
Andy & Angeline Glasbergen — Fenwick
Hilary, Megan, Nathaniel, Garret, Thomas
Paul & Chris Glasbergen — St. Catharines
Lisa, Carolyn, Jennifer, Richard, Mario, Michelle, Blake
Jane & John Snieder — Fenwick
Jacob, Gwenda, Sarah, Matthew
You are invited to share in this joyous occasion by attending an open house in their honour on May 29, 1992, from 8-10 p.m. in the fellowship hall of the Bethany Chr. Ref. Church, 1086 Balfour Ave., Fenwick, Ont.
Your love, friendship, and presence is your gift to them. They respectfully request no other.
Home address: 768 Foss Rd., Fenwick, ON L0S 1C0

Oudehorne, Fr. Frankford, Ont.
1942 May 27 1992
"Wentel uw weg op de Here, en vertrouw op Hem; Hij zal het maken" (Ps. 37: 5).
With praise and thanksgiving to our Lord we are happy to announce the 50th wedding anniversary of our parents and grandparents,

JOHANNES and JANTJE SUURDT (nee VanderBij)

Congratulations from:
Maryse & Rangco Bronsema
Andre & Coby Suurdt
Yvonne & John Bom
Gerald & Alice Suurdt
and 20 grandchildren.
We hope to have an open house on May 30, 1992, from 2-4 p.m. in The Frankford Community Chr. Ref. Church.
Best wishes only, please.
Home address: P.O. Box 475, 27 King St., Frankford, ON K0K 2C0

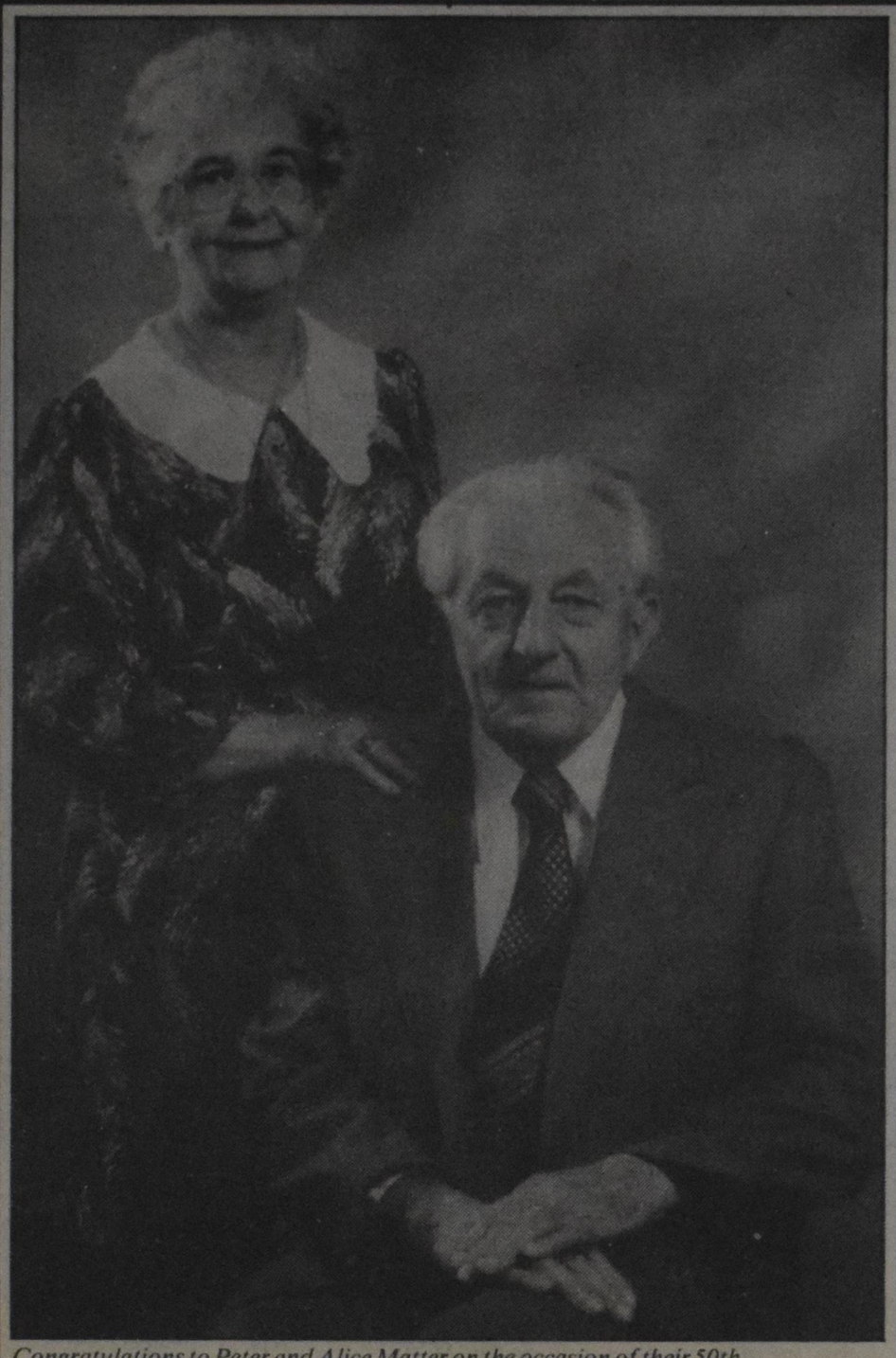
1937 May 14 1992
It is with praise and thanksgiving to God that we announce the 55th wedding anniversary of our dear parents and grandparents,

WIETZE and LAMKJE VANDER HEIDE (nee Koops)

It is our prayer that He may continue to bless you richly. "Praise God from whom all blessings flow!"
With love:
Helen & Ray Feenstra — Vauxhall, Alta.
Pat & Henry Getkate — Belleville, Ont.
Richard & Lorna Vander Heide — Goalhurst, Alta.
Trudy & Art Nieuwkerk — Brooks, Alta.
17 grandchildren and 12 great-grandchildren.
Home address: P.O. Box 596, Picture Butte, AB T0K 1V0

More anniversaries on next page...

Anniversaries



Congratulations to Peter and Alice Matter on the occasion of their 50th wedding anniversary!

Slootdorp, Guelph,
the Neth. Ont.
1942 1992
The Lord willing, on May 16, 1992, we hope to celebrate with our parents and grandparents,

PETER and ALICE MATTER (nee de Boer)

their 50th wedding anniversary.
That the Lord may continue to bless and keep them is the wish of their children and grandchildren.
Faye & Mike Tjoelker — Guelph, Ont.
George & Jennifer (eng.), Paul, Sylvia, Conrad
Richard & Jennifer Matter — Woodstock, Ont.
Thomas, Lisa & John (boyfr.), Patricia & Heather
Rose & Andrew Vanderlaan — Fergus, Ont.
Ronald & Janette (eng.), Cindy & Paul (boyfr.), Michelle & Chris (eng.), Peter, Cathy, David
Luke & Hennie Matter — Burlington, Ont.
Peter, Elissa, Kyle, Emily
Bert & Teeny Matter — Guelph, Ont.
Janine, Gary, Sharleen
Open house will be held from 2-4 p.m. at the First Chr. Ref. Church, 287 Water St., Guelph, Ont.
Home address: 256 Water St., Guelph, ON N1G 1B7

With praise and thanksgiving to our faithful God we hope to celebrate the 40th wedding anniversary of our parents and grandparents,

HERMAN and EVELYN WERKMAN (nee Visser)

Congratulations from your children:
Marlys & Larry Oosting
Brenda & Bill King
Henry & Ann Werkman
Melvin & Wendy Werkman
Glenn & Kate Werkman
Heather Werkman
and eight grandchildren.
Open house is to be held on May 2, 1992, from 1-3 p.m. at Mayfield Community Centre, 10941-161 Street, Edmonton, Alta.
Home address: #1426, 11445-135th St., Edmonton, AB T5M 3M6

Oldehove, Townsend,
the Neth. Ont.
1937 May 7 1992
With thanksgiving to the Lord for his constant care over them in the past years, we would like to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

OEBELE and ABELTJE SYTSMA (nee Doll)

the Lord willing, on May 7, 1992.
We pray that the Lord will continue to bless and keep you in his loving care.
With love from your children, grandchildren and great-grandchildren:
Jack & Justina Sytsma — Caledonia, Ont.
Michael & Grace, Dennis, Jacquelynne & Brett
Bernie & Mary Sytsma — St. Ann's, Ont.
Brian & Linda, Orval, Steven, Rosanne
Willem & Jenny Sytsma — Holland, Mich.
James, Amy, Mark
Garry & Harmene Sytsma — Hagersville, Ont.
Jerry, Marcella, Kimberly, Lisa
Peter & Jean Systma — Holland Mich.
Susan & Jana
Open house to be held on May 7, 1992, from 2-4 p.m. at Parkview Meadows.
Home address: Apt. #106, Brookview, 72 Towncentre Dr., Townsend, ON N0A 1S0

1937 May 4 1992
With thankfulness to our Lord we are happy to celebrate the 55th wedding anniversary of our parents and grandparents,

REINDER and WILMA SNIJDER

Happy anniversary Mom and Dad, and Pake and Beppe!
Love from:
Marlene & Wayne
Thea & Roy
Harm
Klaas & Gerda
and 11 grandchildren and one great-grandchild.
Home address: 37 Oriole Cr., Grimsby, ON L3M 3X7

Help Wanted

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.
Several years experience in related work is preferred; ordination is not required.
Salary dependent on experience and qualifications, but in $35,000 - $48,000 range.
Address inquiries to: **Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4**

Music Director

Grace Christian Reformed Church of Scarborough, Ont., is urgently seeking a **music director** to participate in an exciting ministry.
Please send resume to:

Grace Christian Reformed Church
25 Channel Nine Court, Agincourt, ON M1S 4B5
Att.: Anne Chung, or call (416) 293-9361 (day-time)
(416) 509-0348 (evening)

SEEKING A CO-PASTOR

Calvin Christian Reformed Church, Nepean (Ottawa), Ont., is seeking a full-time ordained co-pastor to work in a team ministry in leading our diverse congregation of about 160 families and a large youth segment. A church profile is available upon request.
Direct inquiries to:

Mr. Berndt Lindquist,
Search Committee,
14 Glenbrook Way,
Nepean, ON K2G 0V2
or call (home) 613-828-5512 or
(office) 613-225-5740

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Al Lammers, 1 Thomas St., Cobourg, ON K9A 1J9

Homestead Residential and Support Services, a Christian organization, requires a part-time (4-5 hrs/week)

INTAKE and PROGRESS SUPERVISOR

Responsibilities include overseeing development plans of the residents. Desired qualifications include a social services degree and relevant experience in a supervising role.
Please send resumes by **April 30, 1992,** to:

Homestead Residential and Support Services
Personnel Committee
26 Tinder Lane
Ancaster, ON L9G 4A6
or FAX to (416) 628-6445

Classified

Anniversaries

Congratulations to Jan and Grietje Sikkema on the occasion of their 60th wedding anniversary!

1932 May 19 1992

"As for me and my household, we will serve the Lord."

With praise and thanksgiving to our Lord we announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,

JAN and GRIETJE SIKKEMA
(nee Soepboer)

We rejoice with them and join them in giving thanks to God.

We praise God for his faithfulness and thank him for the blessings he has bestowed on them. It is our prayer that they will continue to experience God's love and his nearness in the years to come.

With all our love and congratulations, your children:
Evert & Kay Sikkema
Audrey & Peter Straatsma
Jack & Theresa Sikkema
Appie & Susan Sikkema

There will be an open house on May 23, 1992, from 2-4 p.m. at the John Knox Chr. School, McLaughlin Rd. S., Brampton, Ont.

Best wishes only, please.

Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., #413 T.T., R.R. #10, Brampton, ON L6O 3N2

With praise and thanks to God we remember that our parents,

GEORGE and GAIL ZWIER
(nee Tendam)

have been united in marriage for 50 years on May 6, 1992.

We thank the Lord for them and pray that the Lord may be with them.

Congratulations Mom and Pop.

With love from:
Janie & John Flikkema
and family
Margie & John Sikma
and family
Peter & June Zwier
and family

Home address: 7900 McLaughlin Rd. S., C. Tower PH05, Brampton, ON L6V 3N2

Personal

Widowed lady, late sixties, wishes to meet a Chr. gentleman, preferably living in Ontario. If interested, please write to File #2581, c/o Calvinist Contact, 4-261, Martindale Rd., St. Catharines, ON L2W 1A1

Obituaries

"He has shown you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6: 8).

HENDERIKUS JACOB WESTERHOFF

Born: Oct. 5, 1915 Aduard, the Neth.
Died: Mar. 31, 1992, Brampton, Can.

Henk is survived by his loving wife, Hilly Westerhoff (nee VanderVeen) to whom he was married for 51 years.

Henk lived his life and served his God knowing that he was always in God's providential care. The words of Micah 6: 8 spoke to his strong social conscience and to his impatient desire for God's kingdom to be revealed on this earth. We, as family, are left, challenged by his vision to continue as God's stewards in this life.

Ceus & Nelly Westerhoff — Beamsville, Ont.
Melinda & Andrew (Cassandra), Kendrick & Elizabeth (Alannah), Jennifer, Trevor
Reinder & Diane Westerhoff — Caledon East, Ont.
David, Lisa
Irene & Leo Jonker — Kingston, Ont.
Peter & Linda, Derek, Cheryl & Sandy (fiancee), Anthony
Catharina & David Dryfhout — Norwood, Ont.
Helena, Renee & Jeff (fiance), Jackie & Fred (fiance), Steven
Margaret & Peter Kingma — Guelph, Ont.
David, Carolyn, Anna

Correspondence address: 7900 McLaughlin Rd. S., C1106, Brampton, ON L6V 3N2

For Sale

The Bible and Islam
by Rev. Bassam Madany
$4.95 Canada / $3.95 U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Obituaries

Wouterswoude, the Neth. Oct. 17, 1903 — Whitby, Ont. Apr. 16, 1992

On Thursday, April 16, 1992, the Lord called home our loving husband, father, grandfather, and great-grandfather,

AUKE DE VRIES

in his 89th year.

Predeceased by his first wife, Sylvia De Vries (Swart) on May 1, 1974.

Sadly missed by his second wife, Patricia De Vries (nee Huizenga) and his children and step-children:
Ruth & Henry Hoekstra — Picton
Arnold & Eleanor De Vries — Picton
John & Sylvia De Vries — Brighton
Allen & Johanna De Vries — Trenton
Jane De Vries — Belleville
Sidney & Helen De Vries — Picton

32 grandchildren and 50 great-grandchildren.

Also missed by his step-family:
John & Georgina Huizenga — Bloomfield
Sylvia & Paul Hordyk — Millbrook
Sid & Sharon Huizenga — Picton
Fred & Mary Huizenga — Napanee
Lynn Kamink — Belleville
Dirk Kamink — Belleville

Surviving are a sister, Alie Visser, Harderwijk, the Neth., and a brother, Johannes De Vries, Rinsumageest, the Neth.

"The Lord is my Shepherd..." (Ps. 23).

Correspondence address: Mrs. Patricia De Vries, 100 Glen Hill Dr., Apt. 805, Whitby, ON L1N 8R4

On Sunday Apr. 12, 1992, the Lord, in his infinite wisdom, took home our beloved brother-in-law,

JACK (TJERK) KAASTRA

in his 63rd year.

Predeceased by his wife, the former Margaret (Gre) Kaastra (nee Van Gurp) (1975).

"Behold God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also has become my salvation" (Is. 12: 3).

May the Lord strengthen and comfort his children and grandchildren.

Jack Van Gurp — Brownsville, Ont.
Nell Van Gurp — Chatham, Ont.
Floor & Gerrie Saarloos — Aylmer, Ont.
George & Ida Janssen — Aylmer, Ont.
Harry & Jane Van Gurp — Belmont, Ont.
Casper & Gretha Van Gurp — Springfield, Ont.
Neil & Theresa Van Gurp — Aylmer, Ont.
Jake & Wilma Van Gurp — Brownsville, Ont.

Correspondence address: P.O. Box 43, Brownsville, ON N0L 1C0

Real Estate

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Employment wanted

TRURO, N.S.: Dordt College student looking for summer employment Willing to do any type of work, anywhere. Experience in nanny/housekeeper and institutional kitchen work. **Please call Carolyn at (902) 895-7597.**

Student, 17 yrs.-old, looking for nanny position in **Maritimes.** July 1-Aug. 29 (Max.). Experienced. Ref. available. **(902) 662-3182.**

Obituaries

Oostermeer, Fr. Sept. 24, 1930 — Orangeville, Ont. Apr. 10, 1992

"And God will wipe away every tear from their eyes" (Rev. 21: 3-4).

Following a courageous year-long battle with cancer, the Lord took to be with him in heaven,

ROELOFKE (ROELIE) LOOTSMA
(nee Hiddema)

in her 62nd year.

Lovingly remembered and sadly missed by her husband of 41 years, John, and his family:
Shirley & Andy Reinsma — Grand Valley, Ont.
James, Rachelle, Derek
Jake & Gay Lootsma — Glen Williams, Ont.
Sharon, John, Andrea, Bryan
Harvey & Rose Lootsma — Kincardine, Ont.
Heather, Nicole
Leo & Kim Lootsma — Paisley, Ont.
Benjamin, Christopher
Agnes & Harold Vandermeer — Oshawa, Ont.
Allison, Kristin, Karen, Robyn

Funeral Service took place on Apr. 13, 1992, at Orangeville Chr. Ref. Church. Interment Greenwood Cemetery, Orangeville, Ont., with Rev. Dr. William Koopmans officiating.

Correspondence address: 103 Diane Dr., Orangeville, ON L9W 3M9

Sept. 24, 1930 — Apr. 10, 1992

Psalm 23.

The Lord ended her suffering and took home to everlasting glory, his child, our sister-in-law and aunt,

ROELIE LOOTSMA
(nee Hiddema)

Lovingly remembered by her sisters-in-law and brothers-in-law:
Art & Jenny Kamminga
Joe & Sally Feddema
Rien & Cora Visser (Leo Lootsma deceased)
Tjam Lootsma
Burt & Alice Bomaresq
Mike Lootsma
and 14 nieces and nephews.

Broek op Langedijk Aug. 6, 1901 — Brampton Apr. 14, 1992

Psalm 121.

On Tuesday, April 14, 1992, the Lord called home our beloved mother, grandmother and great-grandmother,

ADRIANNA RUS
(nee Otto)

Predeceased by her husband Reier Rus in 1989.

Lovingly remembered by her children:
Simon Rus — Brampton
Martin & Henny Rus — Georgetown
Corry & John Dyksterhuis — Oakville
and many grand- and great-grandchildren.

The funeral service was held on Apr. 16, 1992, and was led by Pastor Peter Van Egmond.

Teachers

AGASSIZ, B.C.; Agassiz Chr. School invites applicants for the position of **teaching principal** for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach **Grades 6 and 7 - 60 per cent** and **administrator 40 per cent.** Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented.

Please direct your inquiries to:
Education Committee
Agassiz Chr. School
Box 323
Agassiz, BC V0M 1A0
Phone: (604) 796-9310

Teachers

BRESLAU, Ont.: Woodland Chr. High School invites applications for a **possible opening** for teachers with qualifications in **English** and **history/geography.**

Please send letters and resumes to:
Woodland Chr. High School
R.R. #1, Breslau, ON
N0B 1M0

GUELPH, Ont.: John Calvin Chr. School, situated in a beautiful University setting invites applications for openings at the **intermediate level** as well as a **part-time** opening in **special education. It may be possible to combine these positions.**

Consider becoming part of our busy growing Christian community.

Send inquiries and applications to:
Jake Vriend
c/o John Calvin Chr. School
290 Water St., Guelph, ON
N1G 1B8
or call (519) 824-8860 (school)
(519) 836-6507 (home)

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching** positions. A **background in music** is desirable as well as **computer literacy**. Please send resumes to:
T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd. St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

ORILLIA, Ont.: Orillia Chr. School is seeking applications for **a full-time primary position** and **a half-time resource position** for the 1992/93 school year. Please address all resumes and or inquiries to:
George Kamphuis, Principal
Box 862
Orillia, ON L3V 1G6
Phone: (705) 326-0532

PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for **computer, English, French and woodworking (junior secondary)** and **possible intermediate positions** for the 1992/93 school year.

Applications are to be sent to:
Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2
Attention: Mr. John Reems
Phone: (604) 564-0707

SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, a **definite opening** in **Kindergarten and a possible opening in elementary and High School music/band/choir.**

Please address inquiries/resumes to:
The Principal
Bulkley Valley Chr. School
Box 3635, Smithers, BC V0J 2N0
or call: (604) 847-4238 collect.

UTTERSON, Ont.: Muskoka Chr. School is seeking a teacher for a **combined Grade 2 and 3 class**, plus other **possible openings** at **primary** and **junior** levels. Please call **Bill Fitch, Principal at (705) 385-2847** or write to:
Box 150
Utterson, ON
P0B 1M0

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community, will be offering Kindergarten through Grade 9 in the coming school year. We will have **possible openings** for full-time teachers in **Kindergarten and Grade 6** beginning in September, and will require a **part-time music teacher.** Please direct inquiries regarding these positions to:
Ron Donkersloot, Principal,
Vancouver Chr. School,
3496 Mons Drive, Vancouver, BC
V5M 3E6

Events/Classified

Events

De Hollandse Dag

in **Moorefield** wordt gehouden op **Woensdag 10 juni om 10 uur** in de **Community Centre.**

Samenzang, voordrachten, muziek, enz.
Spreker Ds. T. Meyer van Woodstock
Lunch en uw eigen koffiekop meenemen.
Koffie en koek vrij.

Voor gezelligheid en plezierig uitgaan, moet je *De Hollandse Dag* niet overslaan.

Help Wanted

PROJECT SOW

(Serving in Our World)

is an organization committed to supporting young adults (ages 18-25) while they volunteer with various service agencies for 11 months in **Winnipeg**. We are seeking a caring, self-motivated couple who will take up the challenge of supporting and encouraging these young adults to live a life of service in Christ. The position of

COMMUNITY & DISCIPLESHIP COORDINATORS

involves living in the SOW house, maintaining a Christian community and discipling these young adults as they grow in their faith.
Applicants must be committed to investing in the lives of young adults as they discover and develop their gifts in a life of serving God within his kingdom. For more information please write:

Project SOW
335 St. John's Ave.
Winnipeg, MB R2W 1H2
Attention: Personnel

Teachers

Centennial Christian School

Operated by the Terrace Calvin Christian School Society

Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from **Kindergarten through Grade 9**. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.

Persons with a **math, socials** or **music/band** background are especially encouraged to apply. However, others will also be considered.

We will also require a **full-time Grade 2** teacher beginning in **September 1992**. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:

Frank Voogd
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2V6
Phone: (604) 635-6173

The *most* news on the Netherlands and the Dutch in Canada and the USA

the Windmill

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Western Canada: P.O. Bag 9033, Surrey, BC, V3T 4X3
USA: P.O. Box 591, Lynden, WA 98264
Telephone: **(604)597-2144** (9:00 a.m. - 5:00 p.m.)

Calendar of Events

May 2	Concert by the Alliston Golden Bells, a hand bell choir, at 8 p.m., St. Paul's Presb. Church, **Port Hope**, Ont.
May 2	Conference on alcoholism and other drug addictions, sponsored by Salem/Family Outreach, at Maranatha CRC, **Cambridge**, Ont. Speaker: Dr. Rich Grevengoed. For info. call (416) 679-6490.
May 2 - June 4	Sander van Marion, well-known Dutch organist, in concert. All events start at 8 p.m. **May 2**, Cathedral Church of the Redeemer, **Calgary**, Alta.; **May 7**: Gaetz Memorial United, **Red. Deer**, Alta.; **May 8**: West End CRC, **Edmonton**, Alta.; **May 14**: Emmanuel CRC, **Calgary**, Alta.; **May 16**: Southminster United Church, **Lethbridge**, Alta.; **May 21**: First CRC, **Lynden**, WA; **May 22**: CRC, **Abbotsford**, B.C.; **May 23**: First CRC, **New Westminster**, B.C.; **May 25**: Emmanuel CRC, **Victoria**, B.C.; **May 26**: First CRC, **Duncan**, B.C.; **June 4**: Maranatha Can. Ref. Church, **Surrey**, B.C.
May 2	The King's College Convocation Ceremonies, at West End CRC, **Edmonton**, Alta. Speaker: Jean Forest. For info. call (403) 428-0727.
May 2	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Christ Church Cathedral, **Hamilton**, Ont.
May 2	CPJ BC Conference on "So you have an opinion on politics? Everyone is entitled to your opinion!" At the CRC, **Langley**, B.C.
May 2	25th anniversary celebration of the Christian School **Cambridge**, Ont. Open house: 1-4 p.m. Dinner from 5:30-7:30 p.m. at the Forward Baptist Church, followed by rededication service at 8 p.m. For info. call (519) 621-9871.
May 2, 3	**Blenheim** Chr. Ref. Church's 40th anniversary and dedication of the new church addition. For info. call (519) 674-5819 or 676-2449.
May 3	Concert by the "Adoramus-Maranatha Choir" at 3 p.m., St. Andrew's Pres. Church, **Trenton**, Ont.
May 8	Concert by the "Adoramus-Maranatha Choir" and Wellandport's Brass Band "Excelsior" at 8 p.m., Bethany CRC, **Fenwick**, Ont.
May 9	Spring concert by the Christian choir "New Life" on the occasion of its 40th anniversary, 8 p.m., Covenant CRC, **St. Catharines**, Ont. Free will offering.
May 9	Concert by the Achill & Georgetown Choral Societies at 8 p.m., Immanuel CRC, **Hamilton**, Ont. Proceeds for Redeemer College.
May 9	Organ and choir concert featuring Andre Knevel, The Osgoode Township Male Choir and soprano Janet Guillen. At 8 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont.
May 9	Ontario Friendship Teacher Conference. Theme: "Spring of Living Water." At Woodland Chr. High School, **Breslau**, Ont. For info. call (519) 822-5829.

Crossword puzzle can be found on page 15.

CLINTON'S 12th annual KLOMPEN FEEST

— FEATURES —

Friday Night: Downtown Entertainment
Saturday: PARADE - 11:00 a.m.
Grandstand Show
Numerous Children's Activities
Dutch Play "Het Eindpunt"
Chicken Barbecue
Sunday: 2 p.m. Ecumenical Service
7 p.m. Gospel Concert

Plus: * DRAW FOR TRIP FOR 2 TO HOLLAND *
(compliments of Singapore Airlines)

AND MUCH, MUCH MORE!

MAY 14 - 17

For Bed & Breakfast addresses contact JoAnne Van Maar **(519) 482-3396**

For information phone: **(519) 482-9002**

News

The King's College admitted to professional academic group

Robert VanderVennen

EDMONTON, Alta. — The King's College has recently received the good news that it has been accepted for full membership in the Association of Universities and Colleges of Canada (AUCC). Membership in this professional association of 89 colleges and universities is essential to being considered a good and regular part of the higher education scene in Canada.

The action was taken after an examination visit by three university presidents and an AUCC staff member. In preparation for the visit, the college had prepared a written report describing the college, explains Keith Ward, academic vice president.

President Henk Van Andel says the membership "represents an important step in the development of The King's College. It makes important resources available to the college which will allow it to function better as a small undergraduate university."

The King's College was provisionally accepted into AUCC in 1988 but it lacked the requirement of 200 full-time students. With its current enrolment of 410 it has met that requirement.

Alberta is the only province that has an accreditation system in higher education, says Ward. The King's had passed that more rigorous step some time ago. For the rest of Canada membership in AUCC is essentially the only form of accreditation for Canadian colleges and universities. The King's sister college, Redeemer, in Ancaster, Ont., is also a full AUCC member and has been since 1987.

Two Alberta MLAs push for an end to closed-shop unionism

Lorne Gunter

EDMONTON — During the newly opened spring session of the Alberta legislature two Tory MLAs will introduce separate measures calling for right-to-work legislation.

Because such laws would end forced unionization of any workplace and compulsory deduction of union dues, New Democrat MLAs and labour leaders have vowed to fight them tooth and nail. The Left will count heavily on traditional sympathy for the working people, while the two Tory backbenchers will emphasize the fact that the modern union movement comprises mainly government and municipal employees.

Only eight per cent of Alberta's private sector workers are unionized, compared to virtually 100 per cent in the public sector, where wage settlements are driven by politics, not economic realities.

Freedom to choose

Wainwright MLA Robert Arnold (Butch) Fischer wants Alberta workers to have more freedom to choose whether they join unions and how much power their union bosses should have. His motion will ask Labour Minister Elaine McCoy to make the right-to-work a government policy. "Being forced to join unions infringes on Albertans' freedom of association," Fischer argues. "I am not opposed to unions, just to workers being forced to join and pay dues simply to get a job. Besides, unions have already won most of the real fights for fair and safer workplaces."

Lacombe MLA Ronald Moore also sees unions as a threat to the rights of employers as well as those of workers. This session he intends to introduce a private member's bill that would remove all hiring restrictions based on membership in a union. "If an employer has a job available and a worker who wants to fill it, the employer should be able to hire that person whether he or she is a union member or not," says Moore.

Supporters also argue that right-to-work legislation would give Alberta a competitive advantage in attracting new investment and benefit consumers by lowering prices.

The New Democrats aren't the only opposition the two MLAs will face. They must also convince their own cabinet to go along. A spokesperson for Labour Minister McCoy said last week that the government has no plans to table or even consider right-to-work amendments to provincial labour laws.

Excerpt reprinted with permission from Alberta Report.

Christian Reformed church and organist debut with Edmonton Symphony

Marian Van Til

EDMONTON — For its final concert of this season's choral series the Edmonton Symphony Orchestra used a new venue in the city: West End Christian Reformed Church. And organist Dr. Marnie Giesbrecht, professor of music (in organ performance) at the University of Alberta, and West End's co-music director with her husband, Dr. Joachim Segger, helped the orchestra provide a grand ending to the evening with a performance of Saint-Saen's "Organ Symphony" (Symphony No. 3 in C Minor).

Marnie Giesbrecht, organist.

Catherine Robbin, mezzo-soprano.

By all accounts, the organist, the organ (a mechanical action, 44-rank Quebec-built Letourneau), and the church's acoustics were superb.

Mairi MacLean, reviewing the concert for the *Edmonton Journal*, called the Saint-Saen performance "a wonderful conclusion, an ace piece topped off by a thrilling finale." The April 3 concert was recorded by the CBC for broadcast across Canada on April 20 on the FM morning program "Mostly Music."

Versatile

Program notes on the performers describe Giesbrecht as a "versatile musician" who holds advanced degrees in both piano and organ. She has studied at the University of Alberta, at the highly regarded Eastman School of Music (Rochester, New York), and at the renowned Mozarteum in Salzburg, Austria.

The concert, conducted by Uri Mayer, was a varied one. It also featured Catherine Robbin, Canada's best-known mezzo-soprano, and the University of Alberta Madrigal Singers. Robbin joined the orchestra in Respighi's *Il Tramonto*, and she, the madrigal singers, additional choral singers and the orchestra combined on a *Magnificat* by Raminsh and Brahms' *Alto Rhapsody*.

Scholar calls on Christians to save environment from first Adam

EDMONTON, (TKC) — We have an unprecedented body of knowledge on how the world works and how to take care of it, yet creation has never seen such degradation, says Dr. Calvin DeWitt, professor of environmental studies at the University of Wisconsin and former director of the Au Sable Institute for Environmental Studies.

Witness the greenhouse effect and the destruction of the ozone shield with CFCs. Half of North America's topical soil has been lost to erosion with prime agricultural land sacrificed to urban development. Areas equal in size to the state of Indiana are lost each year to deforestation. Our ground water has been massively polluted by troublesome compounds.

DeWitt spoke recently at The King's College at the fifth annual all-college interdisciplinary studies conference — an opportunity for students, faculty and staff to examine a key issue shaping contemporary society and how it relates to their academic disciplines. This year's theme of environmental stewardship challenged the college community not only to be aware of environmental issues but also to live in a stewardly manner in God's creation.

As habitats are destroyed, so are species of creatures, explained DeWitt. It is estimated that by the year 2020, one quarter of the 250,000 species will have been destroyed. We human beings are also being displaced as a result of cultural degradation, making it impossible for many of us to live as well.

DeWitt poignantly brought the reality home: "As Christians we must respond, because the greatest evangelist — creation — is being choked and unable to bring the Creator praise."

DeWitt said that we must follow the second Adam, Jesus Christ, and undo the works of the first Adam. Creation cannot be relentlessly pressed — it must have its Sabbath rests (Leviticus 25, 26 and Exodus 23). We can enjoy the fruits of the earth but we can't destroy its fruitfulness in the process (Ezekiel 40). We must seek contentment rather than excess (Timothy 6: 6-23).

Finally, DeWitt challenged his audience not to fail to act on what they know is right. Knowledge without action is worthless.

In addition to DeWitt's opening and closing addresses, King's faculty members in political science, philosophy, education, sociology, theology, biology and history presented seminars tied into the environmental theme.